

To the Godly and Christian reader, grace and peace from
 God the father, and from our Lorde
 Iesus Christ, Amen.



Have for thy sake (gentle reader) set forth unto thee briefly the meaning of al the articles of our Christian sayth, which are necessary to saluation: to this ende and purpose, that as thou hast in English an exposition upon the ten commaundements of almighty God and the Lordes prayer, to knowe the better what they meane: so thou mightest have likewise in thy mother tongue, some opening of these Christian articles, which being well applyed to thy owne conscience by a lively sayth, thou shalt finde sweeter unto thee then either hony, or the hony combe, & a treasure to bee preferred before much gold, yea the finest that may be. And because sermons are not so common in euery parish Church, as by the lawe of God, and the prince they should be: thou mayest therefore use this booke privately in thy house when thou shalt haue leasure, as upon the Sundayes and holy dayes as after

To the Reader.

after noone. The whole summe of thy faith is here set forth so plainly, that thou mayest easily understande it, if the Lorde shall giue his grace to thee, & open thine eyes to see: otherwise nothing can be easie to any man, but an open booke shalbe as sealed vnto men, except the spirit reueale it vnto them, which he will doe, no doubt, if thou seeke it by humble and earnest prayer to God, in his sonnes name. For surely this is the cause, why many reading the Scriptures understand them not, because they come to them with vnprepared heartes, not subdued with humilitie, but presuming with their naturall witte, to understand the mysteries in them conteined. But flesh & blood doth not reueale these secret and hid thinges vnto vs. Other reade them without prayer, to understand them, other some reade them but to dispute, and talke of them with the learned, and not to amende their liues, being detected by them, but onely to knowe them, and let the practise goe. But these men so doing, can not be blessed. Luke 11. cap. Wherefore dearely beloued Christian, I exhort thee to reade the scriptures, and all other bookes, that tende to the declaration of the scriptures, with a single eye, and penitent heart, not thinking or presuming any thing of thy selfe, for the wind bloweth

To the Reader.

bloweth where it listeth, as our saviour sayth,
John 3, And these diuine thinges are most
commonly hysd from the wise and men of vn-
derstanding, and opened by the spirit vnto li-
tle babes. Matth. 11. that is to such as are
humble in their owne conceyte, and in their
owne eyes. For the holy Ghost sayth: Them
that be meeke will bee guide in iudgement,
and teach the humble his waye. Psal. 26. So
then the humble shalbe exalted, and they all
that exalt them selues shalbe brought lowe.
Luk. 14. fare well (deare brother) and vse
this booke, as it was meant, to thy good and
comfort, which Iesus Christ graunt vnto
thee. Amen.

Thy louing Brother in the Lord,
alwayes to pray for thee. L. B.

Sermons upon the Creede,
or xii. Articles of our Chri-
stian faith.

I beleue in God the Father Al-
mightie, maker of heauen and
earth.

2 And in Iesus Christ his only
Sonne our Lord, which was conceiued of
the holy Ghost.

3 Borne of the Virgine Marie.

4 Suffered vnder Pontius Pilate, was
crucified, dead and buryed, descended into
hell.

5 The third day he rose againe from
the dead.

6 He ascended into heauen, and sitteth
on the right hande of God the father Al-
mightie.

7 From thence shall he come to iudge
the quicke and the dead.

8 I beleue in the holy Ghost.

9 The holy Catholike Church, the co-
munion of Saintes.

10 The forgiuenesse of sinnes.

11 The resurrection of the body.

12 And the life euerlasting, Amen.

The

The first Sermon vpon
the first article, I beleue in God
the father almightie, maker of
heauen and earth.

BEfore we come to speake
of the meaning of these
wordes, it shall not be a-
misse to consider in a word
or two, who made this
Christian order and forme
of our beliefe. The generall and common
opinion receaued with the whole consent of
the Church, is, that the xii. Apostles of our
saviour Iesus Christ, made this Creede, e-
uery one an article, as a godly writer of our
time, one Aretius in his booke of questions
doeth shew. Therefore it is called the Apo-
stles Creede. But whether it were they or
no that made it, or any other, it is no great
matter, seeing it is all the vndoubted trueth
of Gods worde, & euery poynt of it agreeth
with the rest of the holy scriptures written
with the Spirit of Christ. We haue many
bookes in the olde & new Testament, which
are written for our consolation & comfort,
and that by the finger of God, but yet we
knowe not the names of those men that
wrote

The first Lecture.

wrote them, as the booke of the Iudges, the booke of Kinges, and the Chronicles, and such like: and in the newe Testament the Epistle to the Hebrewes. These all are the holy worde of God, but yet we knowe not the authors of them. And it seemeth that the holy Ghost woulde haue their names suppressed and vnknown, because we shoulde receiue all Scripture alike, and with the same authoritie which proceedeth from the mouth of God, making no differēce of persons, or choyle of men, when all is trueth that is written, and that we shoulde not consider so much, who speaketh or writeth a thing, as what is spoken & written vnto vs. Thus much for the writers of this worke. Nowe let vs consider the thing it selfe. This Creede hath foure partes, the first is of our faith, & beliefe in God the Father, the first person in Trinitie: the seconde is of our trust and beliefe in God the Sonne Iesus Christ our sautour, the second person in Trinitie: the thirde is of our faith in the holy Ghost, the power of God, which is the thirde person in Trinitie: the fourth and last parte is of the holy and Uniuersall Church of Christ, and of those things that are to be beleued concerning the same, which

The first Lecture.

Lord Iesus, and thou shalt be saued, as it is sayde here in our Creede, I beleue in God. This that we must beleue in God, is warranted by our sauour Christ, saying to his disciples, Beleue in God, let not your hartes be troubled, Iohn 14. So that this doctrine to beleue in God & in no other, is a doctrine of comfort to al the godly, and to settle their hearts that they be not troubled or caried away with vaine persuations of men and of Angels, which Paul forbiddeth, Colos. 2. But here may a question be made, why we say not, as in the Lordes prayer in the plurall number, Our Father, and forgive vs our trespases: so here also in like sort, why say we not, We beleue in God? First I answere, that is a prayer to God, & this is a confession of our faith. Then I say the case is not all one or alike. For I may pray for another man, and am commanded so to doe, because we are al members of the same body of Christ, so that my prayer may helpe and profit him. But I can not beleue for another man, neither shal my faith and beliefe profit another man, except he beleue him selfe the promises of Christ: for euery man shall be saued by his owne faith, as y^e Prophet Habakuk saith, Chap. 2, The

1. Tim. 2.

The first Lecture,

iust man shal liue by his own faith, And this notably confoundeth & repproueth that fond and false opinion of the papistes, which say that it is inough to belecue generally as the church beleueeth, not knowing how or what to beleue. This sentēce also repproueth and conuinceth another heresie of theirs which say, that a man may be iustified by his owne works. Here it is sayd, The iust shall liue by his faith, and not by his good workes or deedes. And when Habacuk saith, his faith, he meaneth not that faith is of our selues, but that faith which doth saue vs, is within vs in our hearts, & not without vs in other men, meaning neuerthelesse, that faith cometh from God aboue, and not of vs. As James chap. 1. And this doth teach vs to apply the mercies of God vnto our selues, saying, I beleue as well as other men, y God wil help me, & be my father. This is a great cōfort which the godly only haue, and not y wicked, as David saith, The Lorde is his Lorde as wel as he is a lord to other. Thus much on whō we must beleue, y is, in God only. Now secōdly consider w your selues in what maner of god you doe beleue and trust; not in such a one as the Paynims did, that could not help them, as Jupiter, Apollo,

The first Lecture.

10, Diana and such like, which did appoint a multitude of them to gouerne and gupde the worlde, because they thought that one was not able ynough of himselfe, and therefore made one for heauen, as Iupiter, another for the sea, as Neptune. One for hell as Pluto. One for the fire as Vulcan. Neither are wee taught here to beleue in such a god as the wicked Israelites did, called Baal, which could not heare them when they cryed vnto him, as it is in the booke of the Kings, whō Elias repproueth, 3. Kings. 18. Chap. Of such Idols and gods the Prophet Dauid speaketh, and derideth them & their worshippers, Psal, 115. Saying, they haue mouthes and speake not, cares and heare not, eyes & see not, noses and smell not, hands and handle not, feete and walke not, neither make they a sound with their throte. Neither haue we such pety gods of stone and wood, as the papists haue their Images. But our God in whō we do confesse that we beleue, is such a one as is a father, for his goodnes and mercie: and almightie, for his strength and power. This doth Dauid meane, when hee doeth speake of his great God, and setteth him against al ether false gods of the idolaters, saying, as for

The first Lecture,

our God, he is in heauē. As if he would say; he is a most mightie God, and doth whatsoever hee will, no man can hinder or let his power. This as it is a great comfort to all the godly, to haue such a God to ayde them at all neede, so it is a terror to the wicked to consider that they haue to doe with such a God as is omnipotent, able to beate them to peeces and powder, when they resist him. As hee did mightily destroy Pharao, so did hee wonderfully deliuer his people and children the Israelites out of his handes, from the read sea. So he declared him selfe an omnipotent father. We see then here as in other places, how God ioyneth his power and iustice to terrifie, and also his mercie and clemency to comfort. I say they are put both together, even to terrifie the godly also, y they should not commit sinne, but feare to offende such a mightie Father. So it is said in the beginning of our prayer, Our father, to comfort vs, but it is said also, in heauen, to magnifie his power & greatnes ouer al things. Likewise in the giuing of y Law it is saide, Heare O Israel, I am y Lorde, great & terrible, no doubt, to put the in mind to feare him reuerently, and not to presume vpon him. But yet he addeth comfort afterward,

The first Lecture.

ward, saying, Thy God, to deliuer thee hereafter, which hath bene thy God already. Thus we see that both must goe together, Gods iustice, and Gods mercie, as David said, Thy rod & thy staffe, they cōfort me, Psal. 23. Wee call him father, not in respect of our creation, for so he is our Maker and Creator: neither in respect of our gouernment, for so he is our Lord and master: and those names are not so comfortable vnto vs, because hee is so, that is, a Lord and maker, euen to the wicked and reprobate. But wee call him father, first in respect of Christ, which is his onely begotten and beloued sonne: Then in that we are his children adopted in Christ our elder brother, which hath made vs all sonnes and children to his heauenly father, by his death and passion, by his obedience, by his fulfilling of the lawe, and by his satisfaction for our sinnes, as Iohn saith, Chap. 3. Behold what loue the father hath shewed vnto vs, that we should be called the sōnes of God. This is a maruelous comfort, y the God of the whole earth, the Lord of lords, is a louing father vnto vs. And this is in Christ Iesus, that wee haue this dignity & prerogatiue aboue others, not in our selues, nor by birth and nature, for so

The first Lecture.

• We are the sonnes of Gods ire & wrath, of
cōdēnatiō, because of our sinful father Adā,
transgressing Gods cōmandemēt. Althē we
name him almighty, we do not cōceiue him
to haue such a power which he doth not vse,
but in saying this, we confesse and acknow-
ledge, y he hath al things & creatures vnder
his power & obediēce, euen y devils them-
selues, as we see in y Gospel, how they sub-
mitted theselues to Christ y sonne of God,
& how he asked leaue, before he could do any
thing to Job, Job. 1. Again, we must needes
gratit, that being omnipotēt, and almighty,
he doth all things that are done, he ruleth &
gouerneth heauen & earth, the sea and hel,
& all things in them, the whole world at his
beck doth bend & yeld it self. So y our God
being so mighty, is not an idle God in hea-
uen, as y wicked do imagine, but disposeth
al things by his iust & wise prouidēce, how-
soeuer they fal out: nothing cōmeth to passe
wout his wil and cōsil, no not the flight of
Sparrowes. Mat. 10. For if y Lord should
not vphold heauen and earth, yea the whole
world in his power, it would fal to nothing,
to dust & ashes: therefore it is said, y Christ
doth susteine all things by the worde of his
might, Hebr. 1. And here our faith hath a
double

The first Lecture.

double comfort, by þe prouidence & omnipotencie of God. First because it considereth, that God hath sufficient power to defende his Church. Secodly, because he is willing to do it. It foloweth, maker of heauē & earth. This proueth, þe he is almighty, because he hath made heauē & earth of nothing, when it was not, Gen. 1. And this doth notably confute the wicked & false opinions of þe Philosophers, as Plato & Aristotle, who greatly to þe derogation & impairing of Gods glory & power, thought & held that the world was eternal frō þe beginnings, and neuer made, neither should haue ende. But this is false & blasphemous against God. We learne here another lesson in our faith, that þe world was made and had a beginning, and shal haue an ending, as Moses proueth the one, & Peter þe other, 2. Epist. 3. Chap. Now by making of heauē and earth, we vnderstand al things contained in heauen & earth, as the sea. For David saith, The sea is his, and he made it, 95. Psa. The things in heauē, as his angels, þe things in earth, men, beasts, fishes, foules, worms, & al other sensles creatures whatsoever. It is therfore, as if we should say, maker of al things, visible which we see, & invisible which we see not, as in þe Creed of þe conf-

The first Lecture.

fell of Nice is more fully expressed. And this was done, because of the Heretikes called y^e Maniches, which did appoynt two beginnings of things created, the one good, which was God, and him they made the beginner of all good thinges, the other they imagined to be ill, which was the deuill, and him they set ouer the euill things, and supposed him the maker of them. But these men were decciued, which thought any ill thing to be created and made ill at the first, for the scripture doth otherwise pronounce of al things, that they were exceeding good. Genes. 1. But in that any thing is ill, it is by deprauation and corruption, by the sinne of man, of Adam, and not by creation: for the deuill was made an Angel, but he fell and lost his first estate, and so became a deuill and wicked spirit by his owne corruption and will, as Peter proueth. 2. Epistle 2. Chap. Nowe if the deuill made some things, the God made not al: but what saith y^e scripture? The Lord hath made al things for his owne sake: he saith not some things, but al: nay he goeth further, & addeth, euen y^e wicked for the day of euil. Not y^e he created them wicked: for hee made them in Adam perfit and good: but he hath appointed them to

The first Lecture.

to serue to his honour and glory : although they bee vessels of wrath, he is glorified in them after a sort, although not so as hee is glorified in the good. For therefore dyd he sturre vp Pharao King of Egypt, because he woulde shewe his glory vpon him, Rom. 9. Seeing then God hath made heauen, he hath made also all the ornaments of heauen: as the heauenly spirits, the Sunne, the Moone, the Starres to gouerne the earth by their light. For in that we giue him the creation of the greater, wee must needes graunt the lesser, and hee that can make the great and huge heauens of nothing, is able also to make the things con- teyned in them of lesse importance. As concerning the Angels, it is sufficient for vs to know, that they were all made of the Lorde for his wil and pleasure, to be his ministring Spirites, to execute his commandementes and iudgements against the wicked, and for to serue for those that shalbe heires of saluation, Heb. 1. It is but curiositie to enquire of the tyme of the creation, or of the orders and estate in heauen. Moses telleth vs a good and short lesson, that heauen and earth were made perfect in sixe dayes, with al the hostes and furniture of them, and saith no more

The first Lecture.

more of this matter, to teache vs sobrietie
in these things, to wade no farther then we
haue the warrant of the worde to beare vs
out. Seeing all other vaine questions are
condemned of the Apostle Saint Paul,
Titus 3. The like is to be vnderstoode in
making of the earth, to comprehend all
things in the earth, whatsoeuer I doe see,
heare, and vnderstande. By the creation of
these thinges cclestiall, and terrestiall, I
doe consider with my selfe these foure most
excellent and diuine vertues in God, which
comprehende all the rest in them, and to
the which they may bee referred. First by
the great and wonderfull creation of the v-
niuersall worlde, I learne to come to the
consideration of his vnspeakeable power
and greatnesse, that he was able without
any payne or labour at all, yea with great
ease and pleasure, to create heauē and earth,
with his onely worde, as the Prophet Da-
uid sayeth, He spake the worde, and it was
done. O what a great God is this, to be
feared ouer all the earth, for his wonder-
full greatnesse and Maiestie! This doeth
put vs in minde what a mighty God we do
serue, that wee may from our heart feare
him. The seconde thing to be considered is
this

Potenda
Dd.

The first Lecture,

Sapientia
Dei.

this creation generall, is his infinite and in-
estimable wisdom, in disposing so order-
ly, and placing so seemely all thinges in
their place and degree, as it is most won-
derfull to beholde, with such beautie and
proportion in euery creature, that vnlesse
we be too too blockishe, we must crye out
with Dauid and say, and confesse, O Lord,
howe wonderfull are thy workes: in wise-
dome hast thou made them all. And a-
gaine: Great is our Lorde, great is his po-
wer, yea his wisdom is infinite. To see the
goodly order of heauen, it will make a man
to be astonied at the wisdom of his God,
more then the Queene of Saba was, when
shee came to see, and heare the wise-
dome of Solomon. For this wisdom
by whome all thinges were made, is the
Sonne of G O D Iesus Christ, the wise-
dome of his Father, Iohn 1. Hebr. 1. And
here we learne of this wisdom, which he
hath vsed and shewed in the creation, a good
lesson for our comfort, that as the Lorde
is almightie, and able to deliuer vs his
children, and Church from the wicked:
so doeth hee knowe the wayes and meanes
most perfectly and readily howe to doe it at
all times. For his knowledge passeth our
vnder-

The first Lecture.

understanding farre. Therefore Peter said,
The Lorde knoweth howe to deliuer the
godly out of tentation and trouble, and to
punish the wicked. 2. Pet. 2. So that when
man can finde no way, no deuice or meane
how to shift him self out of daunger, yet the
Lorde by his wisdom and knowledge hath
diuers wayes to helpe. Diuers examples of
this are in the holy Scriptures: when Mo-
ses and the Israelites were so entangled
and compassed about, that there seemed no
way for them to escape, so that Moses
prayed to the Lorde most earnestly to deli-
uer them, for he him selfe sawe no meanes
howe to doe it, being on euery side on the
ryght hande and on the left, compassed in
with the hie hilles, before them was the
great redde sea, behind them was the huge
host of Pharaos, so that nowe all hope of
life and succour was taken away: then the
Lorde founde a way in the midst of the
sea, to deliuer his people, and to drowne
his enemies: so he declared his wisdom in
preseruing them so miraculously. So like-
wise when the virgin Marie dyd not see
howe she shoulde conceue and bring forth
a sonne being a mayde, and not knowing
any man, and therefore sayde to the angel,
Howe

The first Lecture.

Howe shall this come to passe, so strange
and rare a matter: the Lorde founde a rea-
die way howe he brought it to passe, that she
conceiued by the operatiō of the holy ghoſt.
This made Solomon in his Prouerbs, to
say, Chapter 21. There is no wisdomē,
there is no vnderstanding, there is no coun-
sell against the Lord. For he ouerthroweth
the subtil fetches of the wisdomē of this
worlde, as of Ieroboam in his politike
counsel to make calues, & of Achitophel in
his wilie practises. The Pharisees in their
snare that they had layde for our Saviour
Christ, were taken them selues, to their
shame and reproche. Thus the Lorde scat-
tereth abroad the deuises of the wicked
kings and princes of this worlde, by his
wisdomē, for theirs is foolishnesse to his,
1. Cor. 3. Saint Paul is rauished with the
consideration of this great wisdomē, and
cryeth out, saying, O the depth of the ri-
ches & wisdomē, and knowledge of God,
howe vnsercheable are his iudgements, &
his wayes past finding out. Rom. 11. Wee
must then applie these things to our selues,
to receiue comfort and consolatiō by them.
When we looke vp into heauen, & downe
in the earth, or in the sea, let vs thinke vpon
the

The first Lecture.

the wisdom of the Lorde and glorifie him in it, and say, O Lorde, howe wise art thou in all thy doings, howe great is thy knowledge vnto me: such knowledge is too excellent for me, it passeth my reache and capacitie! So saide Dauid, saye vnto God, O howe wonderful art thou in thy workes! Unlesse we doe this, we are vnthankfull beholders of Gods wisdom, if we praise him not for it. We may see it in our owne selues, and in others euery day, in our creation of our body and soule, howe wise and wonderfull hee is. These thinges we must meditate vpon dayly and thinke, otherwise we are no better then brute beastes, which see them onely and beholde them, but consider nothing in them. Here we learne our duetie to our good God.

Bonitas
Dei.

3 Thirdly in the creation of the worlde we beholde as it were in a glasse, the goodness of God, his mercie towarde all men, but especially to the elect and chosen, that for them, and their sakes, he hath created these thinges, and doeth dayly preserue by his prouidence euery one of them, so that hee hath not made them for him selfe, If meane, that hee needed not any of them, being all sufficient in him selfe, most
happie

The first Lecture.

happie and blessed, which is meant by his name Shaddai, which signifieth that hee is sufficient of his owne nature. So that a true Christian man may say that his heauenly Father hath made all thinges for his vse and benefite, heauen one daye to receiue him, the earth to maynteyne him, all creatures to serue him, the Sunne, Moone & Starres to lyght him, liuing creatures to feede him and to recreate him, the angels to keepe and to preserue him in his wayes, by his Fatherly appoyntment. What great benefites are here, that we receiue of our mercifull Father by his creation of all thinges! Were we learne our duetie to be thankful to God for them, in the name of Iesus Christ his Sonne, to vse these benefites to his honour and glorie, to the profit and commodity of his Church, and our brethren here with vs. And here I see by Gods goodnesse and mercie towarde me, that hee hath not onely created these thinges at the first, but he doeth preserue them euery houre by his power: otherwise they woulde vanishe away and come to nothing, as David sayeth, If thou take away thy breath from them, That is, his power from his creatures, they dyc. So that
here

The first Lecture.

here we see Gods prouidence ouer vs, and all things. For he woorketh dayly by preserving and keeping his creatures in their estate, as Christ saith, My Father hitherto woorketh, and I woorke, by maynteyning things created. For God is not like a carpenter that maketh an house, and setteth it vp in deede, but afterwarde neuer peradventure seeth it againe, but leaueth it to the dweller and owner of it, the master thereof, and careth no more for it. If God shoulde deale so with vs, it woulde be ill and wrong with vs: for the deuill woulde dayly destroy vs, if he did not keepe vs and all ours. For we are not able to keepe our selues, no not a minute of an houre. Here therefore acknowledge in the mercie of God, his Fatherly care and prouidence ouer vs and all his creatures.

4 The last thing we learne of the creation of the worlde, is the iustice of God, how he gouerneth it rightly in equitie & iudgement, as the Prophet singeth, All the waies of the Lord are iudgement & equitie. For vnlesse hee dyd execute his iustice vpon the wicked, they woulde destroy his Church: but he keepeth them vnder, as it were with a bydle, and hampereth euen the proude tyrants

The first Lecture.

tyrants and deuils of hell, by his seuerẽ iustice shewed vpon them. So that the Lorde is iust in all his wayes, yea his wil is a most perfecte rule and patterne of iustice. Dauid often repeateth this lesson, to terrifie the wicked, Iust art thou, O Lorde, & right are thy iudgements, Psalm. 119. So sayde the Emperoz Mauricius, being killed by Phocas. This do the wicked confesse theselues, when they feele his heauy hand vpon them for their sinnes and offences, as Pharao did when the hayle destroyed the cattell of Egypt, saying vnto Moses & Aaron, I haue nowe sinned, the Lorde is righteous, but I and my people are wicked, Exod. 19. Thus the reprobate, whether they will or no, must confesse the Lorde to be righteous in his workes. For as the Lord is merciful to forgive the sinnes of his children that are truly penitent, and not obstinate: so is he also a most iust Iudge ouer all the earth, to execute his sharpe punishments vpon the malicious and wilful sinners. The Iudge of the worlde doeth according to iustice, as Abraham sayde of him, when he was about to destroy Sodoma, Gen. 18. I delight, sayth the Lorde, in iustice, mercy, and iudgement, Ierem. 9. Examples of his iustice he hath

C. i.

shewen

The first Lecture.

shewed in y^e flood brought in vpon the wicked. Example of his mercie, in sauing Noe and his familie: so that his iustice and mercie goeth alwaies together, as Dauid saith, I will sing of mercie and iudgement, Psal. 101. representing the person of Christ, which should be in his kingdom, as wel iust as mercifull: a Lion of the tribe of Iuda, to teare in pieces the wicked, and a Lambe to preserve his with al gentlenesse & softnesse. Looke vpon Sodome, how the Lord shewed there his extreme and seuerer Justice vpon those miscreants, to consume them with fire and brimstone from heauen most terribly, Gen. 19. and as Peter sayeth, Made them an example for all ages and posterities to come, of his iustice against sinne and vncleannes, 2. Pet. 2. But yet then hee deliuered iust Lot out of tentation and trouble. Note his mercy in it, to the good & godly. I might heere reckon vp the examples of Sennacherib, of Achab, of Nabuchodonozor, of Herode, of Iulian, and such other persecuting kings and Emperours against the Church of Christ: whome all God in his iustice hath ouerthrowen and vtterly destroyed. This we learne, that God doeth also preserve the state of mankinde by his iustice,

The first Lecture.

iustice, that one doeth not ouerrunne another, as wilde beastes. Then by this wee learne to stand in feare of Gods iustice, if we sinne at any tyme desperately, least we be caught vp with it, and suddenly consumed, If his wrath be kindled, yea but a little, blessed are al they that put their trust in him, Psalme 2. For our God in his wrath and iustice is a consuming fire, as Hebr. 12. And it is an horrible thing, to fall into his handes. If he be angry, who may abide or stande in his sight, when the hillles melte away, and the sea is dried vp, and the hard rockes cleaue asunder? If that we had this consideration of his iustice before our eyes continually, it would keepe vs from all sinne and vngodlines: for therefore we sinne, because wee feare not this iustice of the Lordes. There is no feare of god (sayeth Dauid of the wicked) before their eyes, therefore they sinne. We see then what wee haue to note vpon this article of our Christian beliefe, and what commodity commeth vnto vs of the creation of all thinges by God, howe we gather and consider of his infinite greatness, by his wonderfull woorkes: for the heaucns declare the glory of God,

The first Lecture.

and þ firmament sheweth his handy worke. And this is one way to come to God, as to be without excuse before his tribunall seate in the day of iudgement, when the secretes of all heartes shall be disclosed, and all thoughts opened before the Lorde. By this creation the heathen men are without excuse, and haue knowen him generally, as Paul sayeth, Romanes the first chap. That which may be knowen of God, is manifest in them, for God hath shewed it vnto them. For the inuisible things of him, that is, his eternall power and Godhead, are seene by the creation of the worlde, being considered in his workes, to the intent, that they should be without excuse, because that when they knew God, they glorified him not as God, neyther were thankefull, but became bayne in their imaginations, & their foolish heart was full of darknesse: when they professed themselves to be wise, they became fooles. God is knowen three wayes, by his workes, by his worde, and by his holy spirit of adoption. Although God be knowen by all these wayes of his elect, yet he is knowen of the reprobate onely by his worde and workes, which see the workes, and heare his worde, but neuer haue his Spirit directing them aright,

God is knowen three wayes.

The first Lecture.

aright, which is proper onely to his owne children. Of the first way speaketh Paul in this place, vnto the which the creation is a glasse, to bring vs to a full consideration of his greatnesse. Well, we learne by the creation of heauen and earth, his power, his wisdom, his goodnesse and iustice, and whatsoeuer else may be in God. This is great comfort to the godly, and bringeth great boldnesse vnto them, and trust in the last day, that they haue such a father, and do beleue in such a God, as is maker of heauen and earth: this teacheth vs our duetie, to referre all our actions to his honour and glory, to cōfesse him alone, to acknowledge that he made vs, and not we our selues, to liue to him, to dye to him, to do al things for his sake, that hath made all for vs, as good seruantes should be more carefull of their masters honour & profite, then of their owne. Nowe let vs giue thanks to such a God, who hath vouchsafed to giue vs faith to beleue in him, being so mightie a God, and we so lowe and base children: so mercifull a father vnto vs, notwithstanding we are vnthankfull sonnes to him. And let vs praye vnto him, to confirme this faith, and to encrease it in vs every day, till we come to a perfect

The first Lecture.

man in Iesus Christ. Let vs desire of him
to giue vs grace to behold this his wonder-
ful and diuine worke of his creation, wher-
in hee hath shewed his wisdom, power,
mercy, and iustice vnto al men, that we may
magnifie it (as it doth require) worthily
with our heartes, and set forth his honour
and glory in these thinges, with thankes gi-
uing for all his benefites, seeing they ap-
pertayne vnto vs, our bodyes and soules,
which are fed and nourished by them. This
grace and mercy let vs desire him to conti-
newe vnto vs, for his Christes sake our sa-
uiour, who hath dearly bought vs: to whom
with the holy ghost his infinit power, three
persons and one euerliuing God, bee
rendred all power, prayse, glory,
honour, and thankesgiuing,
both nowe and for
euer. Amen.

The seconde Lecture vpon on the Creede, which is vpon the seconde article: And in Iesus Christ his onely sonne our Lorde, which was conceiued by the holy Ghost.

WE haue seene in the first article
going before, the thinges, which
we haue to beleue as concerning
God the father in his creation:
now followeth consequently what we haue
to beleue of God the sonne, Iesus Christ,
as concerning his incarnation and all the
benefites of his death and passion, which is
the second part of the creede, as we deuised
it. And here in this article you must under-
stande and repeate, as in the former, so in
this also: I beleue in Iesus Christ: that is,
I trust in him, and put my whole confi-
dence in him, that hee is my onely sauiour,
and that God will for his sake forgie
me all my sinnes. For it is not sufficient to
beleue in God the father, & to know him,
vlesse we also beleue in his only begotten
sonne Iesus Christe our Lorde, and knowe
him also. As Iohn repeating the wordes of

The second Lecture.

our sauiour Christ, saith, This is life eternal that they know thee to be the onely very God, & whom thou hast sent, Iesus Christ. Ioh. 17. So that our sauiour Christ ioyneth and matcheth in one, the knowledge of him selfe with the knowledge of the father, as he sayeth also in another place, Except ye beleue that I am he, ye shal die in your sins. We see then, yf if we must beleue in Iesus Christ, he is one God with the father, and a creator, otherwise it were idolatry to beleue in any that is not God. And yf we may beleue in him, this is warranted vnto vs by his owne commandement, saying in the 19. of Iohns gospel to his disciples, Let not your heart be troubled, beleue ye in God, beleue also in me. A notable place to proue this matter. Where we may also learne, yf if we beleue in God, our hearts shal not be troubled, nor wauer hither & thither, not hauing any place to rest in. For therfore in our miseries & dangers are we vexed & troubled out of measure, because we put not our full trust in the father & the sonne. Nowe let vs see with what titles our Christ is beautified & adorned with, for our comfort & consolation: first of all, he is here called Iesus, which is an Hebrew word, & soundeth in English as
much

The second Lecture.

much as Saviour, which name the Angell gaue vnto him (by Gods appoyntment) before he was conceaued in the wombe of the virgin Mary his mother. As we reade notably set forth vnto vs in the first of Matth: Shee shal bring forth a sonne, and cal his name Iesus, or sauour: for he shall saue his people from their sinnes and offences. And for this cause he came into the worlde, as he testifieth of him self: The sonne of mā came to saue that which is lost, not to destroy soules, but to saue, and to giue his life a redemption for many, Luk. 19. By this we learne, that there is no other Sauiour appoynted for mā, either in heauē, or earth, but only Iesus: and they that wil haue saluation of God the father, must haue it onely at his handes. Therefore doeth the scripture pronounce of him, that there is no other name giuen vnder heauen vnto men, wherein they must be saued, but only in the name of Iesus Christ. For this is the stone which is become the head stone, and the chiefe in the corner, neither is there any saluation in any other, Act. 4. We haue then to seek our saluation not in Angels, not in saints, not in men or in our selues: but in him onely that hath the key of David, that shutteth heauen, and
no

The second Lecture.

no man openeth it, and openeth it, & no man shutteth. This is the first title of dignitie and honour, that is giuen vnto him of his father: the next is, that hee is called Christ, which is a Greeke word, and signifieth in English, Anoynted, which doth more plainly & effectually declare his office & function giuen him of the father for vs. For he was anoynted for three especiall purposes: first to bee our Prophet to teach vs, secondly, our priest to offer him selfe a sacrifice for vs, and thirdly, our king to rule & to defend vs from our enemies. These things are al giue vnto vs to vnderstande in this name Christ. For as al the Prophets, and priestes and kinges in the time of the olde lawe, before the coming of Christ, were anoynted with oyle by the commandement of God, as God commaunded Elias to anoynt Eliscus Prophet in his stead, & Moses was commaunded to anoynt Aaron hye priest, and Samuel to anoynt Saul & Dauid to be kinges: so was Christ also anoynted, not with oyle materiall as they, but with spiritual oyle of gladnesse, as **Psal. 45. 7.** Dauid saith, aboue his fellowes, *he is, with he holy ghost, aboue al me, for he had it without measure, Ioh. 3. 34.* So then, as he Prophets & priestes, & kinges were all figures, & shadowes

The second Lecture.

Shadowes of Christ anoynted with oyle, to
signifie þ they must be gentle, meeke, & soft
to al their brethzen: so it was also necessary,
þ Christ should performe al this þ was prefi-
gured by him. And first we see, þ Christ toke
vpon him the office of a Prophet, to teach þ
people his fathers wil, not thrusting in him
selfe as the false prophetes did, whom the
Lord sent not at al, but being thereto lawe-
fully called & authorised by his father from
heauen, saying, Heare him, that is, to be our Luk 9.18.
doctour and teacher, our Prophete and
Schol:master. Being thus ordayned a
Prophet to teach vs, he executed his office
and calling most diligently, most paynfully
and faithfully: for he taught them in season
and out of season, earely and late, at home &
abroad, by sea and by land, as þ Euangelists
doe sufficiently all of them record in their
gospels, neither did he teach the þ wil of his
father publikely in þ synagogues only, but
pinateely also in families & houses: as when
he was receiued into Marthas house, he sate
& taught there Mary & others: wherby wee
that are the Lordes Prophets & ministers,
may learne by this good exāple, howe care-
fully & readly with al payne and diligence
to behaue our selues in the preaching of the
word

The second Lecture.

word of God his Gospell, not to cease at any time, but to doe as he hath done before vs. If then Christ be our Prophet (as Moses sayth of him, A Prophet shall the Lord your God raise vp vnto you of your brethren, like vnto me: him shal you heare in all thinges, that he shal speake vnto you, Deut. 18.) we must heare him alone, & not others that teach false doctrine, as the papists: for Christs sheepe heare his voyce, Ioh. 10. We learne againe, that no man beside Christe, was able to instruct vs in the will of his father, but hee alone, as John sayth, Chap. 1. No man hath seene God at any time: the only begotten son of God, which is in the bosome of his father, he hath reuealed him vnto vs. Again, we vnderstand that al men by nature are ignorant of the will of God, & their dutie, because we haue neede of Christ to informe vs in the right way, to leade vs in the trueth, least we be deceiued with lyes. For of his fulnesse haue wee all receiued, Ioh. 1. Therefore is he called of Esay, The angel of great Counsell, and that the spirit of the Lord should rest vpon him, the spirit of wisdom & vnderstanding, the spirit of Counsel and strength, the spirit of knowledge and of the feare of the Lord, Isa. 11.

This

The second Lecture.

This is a great comfort to vs, to haue such a teacher and Prophet giuen to vs, as is made to vs of God, wisdom, 1. Corin. 1. But the wicked can haue here no part at all with him, for they do not heare his word and voyce, neither wil they receiue his doctrine & instruction. Nowe we see how faithfully Christ hath fulfilled this office of preaching, as Marke sayth of him, 1. Chap. Let vs goe into the next Townes, that I may preache there also, for I came out for that purpose. The ende of this prophetic and teaching is, that we shoulde bee made his disciples and schollers, which God graunt vnto vs all. A-
men. The second office that is in Christ for his Church, is his priesthode: for after hee had taught the people, (which thing he first tooke in hand) hee sealed his doctrine with his owne blood, and offered vp him selfe a sacrifice most perfect, sweete and acceptable to God his father, for vs al, to purge vs from our sinnes, to serue the liuing God. For this also was the duetie of the priests in the Leuitical lawe, that they should offer sacrifices for the sinnes of the people, & pray to God for them. This hath Christ fulfilled by his death & passion, which was so effectual & meritorious to take away sinnes, y^e the father

Christ's priest
hode.

The second Lecture.

Psal. 110. 5. father saith of him, Thou art a Priest for ever, after the order of Melchisedech. Of this sacrifice speaketh abundantly the Epistle to the Hebrewes, but especially in the
Heb. 9. 14. 9. Chap. saying, That Christ was once offered to take away the sinnes of many, and to put away sinne by the sacrifice of himselfe. And againe, that the blood of Christ, which through y^e eternal spirit offered himselfe without fault to God, shall purge our consciences from dead workes to serue the liuing God, so that nowe he is become our mediator betwene God & vs, & doeth appeare in the sight of God for vs. This is a great comfort for vs. But we see in this sacrifice the vilenesse & greatnesse of sinne, & how lothsome & detestable it was in Gods sight, that nothing in heauen or earth could put it away or purge it, but the onely body & blood of Christ, this hie priest, most pure and immaculate. This doth teach vs to abhorre sinne, seeing Christ payed so dearely for it. And this driueth vs to consider how we are indebted to our good sauour Christ, for dying so mercifully for vs: so that wee are worse then beasts, vnlesse we giue him continuall thanks for it. Nothing could pacifie Gods wrath conceived against our sinnes, but

The second Lecture,

but only his deare sonne, for in him he was wel pleased, Matth. 3. So that now we we which were sometime farre off & strangers from the comon wealth of Israel, are made neere by þe blod of Christ, to offer our selues to him & al ours, our prayers, our thanks, & þe with boldnesse, without feare, as Zachary sayth, Luk. 1. The third office þe we consider in him, is his spirituall & everlasting kingdom, for spiritual it is, & not carnal & earthly, as he himself said to Pilate, My kingdō is not of this world. And it is everlasting, as þe Angel sayde to Mary, He shal reigne ouer the house of Iacob, & of his kingdom there shal be no end. So then he is a king, as Zachary also sayth, Behold, thy king cometh vnto thee, meeke, O daughter Ierusalem, Chap. 9. This kingdom, he last of al tooke vpon him, after that he had taught, and offered vp him selfe, euen then when hee ascended, to sit at the right hand of God: that is, to haue all power and authority in heauen and earth. This kingdome doeth consist chiefly in gouerning his electe, and his Church by his holy spirite: for hee hath gotten this kingdome for vs, because hee armeih vs with power to resist sinne, and giueth vs of his princely treasures & gifts,
and

The second Lecture.

and wil at the last himselfe lift vs vp thither,
and set vs with him in glory and honour, to
raigne for ever & ever, as he saith, It is your
fathers wil to giue you a kingdome, and he
that ouercommeth, shall sit with me in my
kingdome, as I haue ouercome, & sit with
my father in his kingdom. Reue. 3. Secōd-
ly, this kingdom of Christ doth beat downe
al force rayfed vp against his kingdome: as
the deuil, the Turke, the Pope, the wicked
ones of this world. Were he sheweth himselfe
a mighty king ouer al the earth, to preserue
his Church, hauing so many enemies. For
surely if he did not preserue it, it would bee
swallowed vp every houre, satan is so gree-
dy to destroy it. What they haue don against
it, we see, but they could neuer preuaile: for
this is a comfortable saying, The gates of
hell shall not preuaile against it. Of this we
gather y^e Christ shall euer haue his Church,
because his power in his kingdom is infinit
to keep it: let y^e wicked rage neuer so much,
yet Christ is king of y^e whole earth, yea the
world. Thus much for his kingdō. It follo-
weth, his only sonne. Here is declared vnto
vs, y^e Iesus Christ is the only sonne of God,
& therfore God, because y^e sonne is of y^e same
nature wth y^e father: for he is one wth his father.

This

The second Lecture.

This is the third title given to our saviour Christ, & he is & only begotten sonne of God: but there may a question bee made, How is Christ the only sonne of God, seeing we all so are sones as he is, as Iohn saith, As many as beleue in Christ, he gaue the power to be & sones of God? To this we answer, that Christ is the only sonne of God by nature & substance: and we by grace & adoption, which before were not. For as when a man hath no childre, he maketh sonne by adoption and fauor, whō he loueth, to enioy his lands and inheritāce, counting them as his owne: so it is with God and vs. He hath no moe sonnes but one onely by nature & substance: but by his loue and grace he maketh vs his deare children by adoption in Christ: for all is done for Christes sake our elder brother, as Paul proueth, Ephe. 1. He hath predestinated vs to be adopted for sonnes in Iesus Christ. For this then, that we are sonnes to so high & great a God, a Lord and king, ought we not to be very thankfull: ought we not by all meanes to set forth his honor & glory more then our own? Surely we should do so: for how would I loue that king here in & earth, or that Queene, or that noble mā that should make me a poore begger,

D.i. ger,

The second Lecture.

ger borne, his louing sonne by adoption. Now much more ought I to loue the sonne of God, y^e hath made me sonne to his father by his death & satisfaction. And whē Christ is called y^e only begotten sonne of God, we must not imagine a carnall or grosse begetting, as is here among mē, but a diuine and heauenly, incomprehensible and unspeakable to our capacity, before al beginnings, most mystical & secret. The last title y^e is giuē to Christ here, is the dignity & honor of a Lord. We cal him our Lord, & y^e by right: for his we are who hath bought vs, & redeemed vs by his owne body from the deuill & sinne, & al other euils and mischiefes. And this is y^e that the Apostle speaketh of, that therefore Christ died and rose agayne, that he might be lord of al, both dead & quicke, Rom. 14 and agayne, Ye are not your own: for ye are bought with a price, 1. Cor. 6. And therefore is he made lord and king of his father ouer all the world, that al should worship and honour the sonne, as they honour the father him selfe: for he is not only the head of men, but of all the Angels in heauen, as it is said, Let all the Angels of God worship him, Heb. 1. Ephe. 1. Thus ye see how Christ is appoynted Lorde and heyre of all thinges: there.

The second Lecture,

therefore is he called here our Lord, and we then confesse our selues to be his seruantes and subiectes, to do his wil and commaundement. He is called also our Lord, because we should conceaue comfort by it in trouble, that he will be a most gracious lord vnto vs also, as wel as vnto others: as Thomas said of him, so must we say and bee perswaded, My God and my Lord. Iohn 21.

Which was conceiued by the holy Ghost.

Nowe foloweth his cōceptiō by y^e holy ghost & not by y^e seed of man: for if he had bin conceiued by man, he had not bene boyde of sinne, as Ioh chap. 3. ver. 6. Job. 6. chap. 25. verse. 5, 6. and so shoulde he haue bene unfit to deliuer vs from sinne. Therefore our sauiour saith, For them I do sanctifie my self. And such an high Priest it became vs to haue, which is holy, harmeles, vndefiled, separated from sinners, and made hier then the heauens. As that which went before, did proue vnto vs sufficiently his diuinitie and godhead, that he was yesterday, to day & for euer, as is proued in the Epistle to the Hebrews, cha. 13. so this cōception in y^e wombe of the virgin doth proue, that he is very and true man, & had a beginning according to his humanitie, as the scriptures doe witnes

The second Lecture.

unto vs, þ he was made of the seede of Dauid, according to the flesh, Rō. 1. And, that God set his sone into the world, made of a woman, Gal. 4. The maner of this conception is described liuely unto vs by S. Luk. Cha. 1. For after þ the Angel had told Marie, that she should conceiue in her wōbe, and bring forth a sonne, and cal his name Iesus, she asked howe it should come to passe, saying, she knew no man: then þ Angel telleth her, that the holy ghost should come vpon her, & the power of þ most high should ouershadow her: therefore that holy thing which shalbe borne of thee, shal be called the sonne of God. So likewise in Matth. 1. we reade, that when Ioseph her husband would haue put her away priuily, thinking she had bene with child of some mā: the Angel called vnto him being thus minded, in a dreame, saying, Ioseph, thou sonne of Dauid, feare not to take Mary for thy wife: for that which is conceiued in her, is of þ holy ghost. We see then that al flesh in Adam had corrupted his way before the Lord, & that the ordinary generatio of mā was vncleane, therefore it was necessary that Christ that should redeeme others from sinne, should not be subiect to it himself, but bee borne by an extraordinarie meane,

The second Lecture.

meane, to cleanse vs frō all our sinnes, both original & actual, which he was voyde of by reaso of this cōceptiō: whetfore Christ must be both mā & God to redeeme vs: Man, because mā had offended, & our sinnes had deuided him frō vs, as a cloude doth the bright sunne from our eies: & he must be God also, to make reconciliatiō to God his father for vs: for no Angel in heauen was able to do this office of mediation, but the only God & mā Jesus Christ y true mediator, for al our sinnes past, present, or to come. Here cōsider the great loue of Christ toward mankinde, y despised not our flesh, to take it vpo him, becing God equall to his father, and hath inuested and couered himselfe with our nature, but yet without sinne. This doth teach vs our duety towards him in thākfulnes, & our duty towards our neighbors in yelving vnto them in matters for their behalf, & not to please our selues, but to beare with them, & debase our selues for them, as Christ hath done for vs already. Phil. 2. Let the same minde be in you, which was in Christ Iesus. We learne by the cōceptiō of Christ by the holy ghoft, that he was thus cōceiued, to make our sinfull conception pure: For we are conceiued and borne in sinnes every one

The second Lecture.

of vs, euē the best of vs al, þ̄ come of Adam. Dauid lamenteth þ̄ impurity & imperfection of his conception and birth, saying, Behold, Lorde, I was borne in iniquitie, & in sinne hath my mother conceiued me, Psal. 51. as if he would say, The cause of this my outward sinne & actual, as murder & adultery, is, that I was conceiued in sinne, and can doe nothing els of my selfe but sinne euery houre: as Paul also cōplaineth of himselfe, Rō. 7. O wretched mā that I am, who shal deliuer me frō the bodie of this death? and then cōmeth vnto Christ, & thanketh him, þ̄ he hath deliuered him from it. We haue thē to cōfort our selues in this, that Christ was conceiued for vs, borne for vs, & died for vs, & whatsoeuer he did, he did it for our profite and cōmodity. In that that Christ was conceiued, we also vnderstand þ̄ verity of Gods promises made vnto vs in þ̄ prophes, which had lōg before prophecied of it: As in Esai. 7. Behold, saith he, A virgin shall conceiue & beare a sonne; and she shall call his name Immanuel. So we gather, that God hauing perfourmed this, he is alwayes iust & true in his promises þ̄ he maketh to a thousand generatiōs. And furthermore þ̄ the Prophets spake not by their own wil, (as Peter saith) but by the wil & spirit of God, euē

The second Lecture.

as they were led & moued by y^e holy ghost,
2.Pet.1. So y^e whatsoeuer God ether spea-
keth or promiset^h to y^e good & godly to their
comfort, it shal come to passe: as here in Esai
God promiset^h y^e cōceptiō of Christ for a cō-
fort to Hierusalē besieged wth her enemies,
whē Achaz was king, Esa. 7. Likewise on y^e
contrary part, whatsoeuer the Lord of hosts
threatneth to the wicked & destroyers of his
Church, shal also in due time be fulfilled and
accomplished to y^e uttermost, as vpon y^e Jewes
for murdering of Christ, & vpon y^e Romane Luke 19.
Emperours, for going about to ouerthrow
his cōgregatiō & flock. Although it be many
times long before the Lord doth either de-
liuer y^e godly, or punish y^e reprobate, yet it is
most sure & certaine, because his mouth hath
spokē it, y^e can not lie or deceiue, as Balaam
saith of him, Hath he spoken, & shal he not
performe it, & said it, & shal he not make it
good? That were impossible. When we
say that Christ was conceiued in the wombe
of the virgin Marie his mother, by the ope-
ration and worke of y^e holy ghost, we meane
that to bee spoken according to his huma-
nitie only, and not according to his diuini-
tie: for so hee is likened to Melchisedech,
without father as touching his flesh, & with-

The second Lecture.

our mother as concerning his godhead, and yet we say, y^e Christ was conceived, because Christ both God & mā, was ioined together in one person. Therefore we must wisely distinguish & make a differēce betweene y^e two natures & properties of Christ, his māhod & Godhead. Whē Christ saith, he can of himself do nothing, he iudgeth no mā, he knoweth not the day of iudgemēt, & that y^e father is greater thē hee, with such like sentences in y^e Gospel, you must understand these things to be spokē as he was only man. In y^e he saith he was before Abraham, and y^e father and he are al one, and that the scripture termeth him, The first begottē of all creatures, the lord of al things, the brightnes of his father: these sayings are all applied to Christ, as he is the sonne of God, and God himselfe, that made al things, as John saith of him, By him al things were made. If we marke & obserue these two points, the diuinity of Christ, & his humanity, we shal finde great light and easines in reading the newe testament: and things which were hard before, wil seeme plaine & euident vnto vs by this rule. Thus haue ye heard the meaning & the good lessons that may be gathered out of this 2. article of our christiā faith, y^e cōception most pure & most cleane of our sauioꝝ

The second Lecture

Jesus Christ. First, that he was conceived, as the word doth testifie. Secondly, wherefore he was conceived: which was, because he might become very man to redeeme and suffer for man, offending the maiestie of the almightie God. Nowe let vs giue most humble and heartie thanks as we are bound, to this Jesus Christ, y being so hie, he woulde vouchsafe to descende so lowe for vs poore wretches, as to be conceived in the wombe of a maide to make vs pure: and let vs also pray vnto his Maiestie, y seeing his conception is pure & unspotted, he would also make ours so to be, with the free imputation of his conception & all other benefites of his death and passion, & that he would kill sinne in vs more and more daily, by his spirit of sanctification, that we may liue here in righteousnes and holines before him without feare, al the daies of our life, & whē the sinfull course of this transitorie life is ended, we may haue that life which neuer shall haue ende, whose ioyes neither eye hath secne, nor eare hath heard, nor heart of mā can possibly conceiue or thinke: which God grant vnto vs for his Sonne Christs sake: to whom w the holie ghost, be rendred al power, dominiō, praise and thankesgiuing, both now and for euer. So be it.

The

The third Lecture vpon the third Article of our Christian sayth, which is, *Borne of the virgin Marie.*



In this article is mentioned and set downe vnto vs the natiuitie and birth of our Saviour Iesus Christ, how that he was borne, not after the common sort of men, but of a maide or virgin, not a married woman which knewe any man: so that the meaning of this article in moe wordes is this, I that am a Christian man or woman, doe beleue also, that as Iesus Christ was conceived by the holy Ghost, so was he borne likewise for mee of his mother Marie, she notwithstanding remaining still a virgin. Out of the which article we haue to note these three good lessons and poyntes for our instruction and consolation. First, the birth it selfe, secondly, the maner of it, with all the circumstances of the same, thirdly, the profit and comoditie that we may reape by it, beleeuing it truely as we ought to doe.

1 As concerning his birth, Esai in his seuenth and ninth Chapter saith, The Lord him selfe shall giue you a signe. Beholde,
a virgin

The third Lecture,

a virgin shall conceiue and beare a Sonne,
and she shall call his name Immanuel:
butter and honie shall he eate, till he haue
knowelege to refuse the euil, and to chuse
the good. Likewise the ninth Chapter:
Vnto vs a childe is borne, and vnto vs a
sonne is giuen, and the gouernment is vp-
on his shoulder, and he shal call his name,
Wonderful, Couſeller, The mightie God,
The euerlasting Father, The Prince of
peace: the increase of his gouernment and
peace shal haue no end, he shal sit vpo the
throne of Dauid, and vpon his kingdome,
to order it, and to establiſh it with iudge-
ment and with iustice, from henceforth e-
uē for euer. The zeale of the Lord of hosts
will performe this. Thus we see howe eui-
dently Esai long before prophesied of this
birth, to the comfort of þ people in his time.
The like thing doeth Ieremie also declare
vnto vs in his prophetic, of this wonderful
natiuitie of our Sauour Iesus, saying in
his Chap. 23. Behold, the daies come, saith
the Lord, that I will raise vp vnto Dauid a
righteous branch, & a king shall reigne &
prosper, & shal execute true iudgement &
iustice vpo the earth. In his daies Iuda shal
be saued, and Israel shal dwell safely: and
this

The third Lecture.

this is the name wherby they shal cal him,
The Lord our righteousness. Of this birth
speaketh S. Matt. also in his 1. & 2. Chap.
saying, that he was borne at Bethlem: and
so doth S. Luke in his second Chap. more
at large describe it: so that by all these suf-
ficient witnesses, we haue sure prooffe and
warrant of his birth, although it bee so
strange and wonderfull vnto vs: and no
maruell if it were strange and wonderfull,
for he was to do and worke a most wonder-
full and most excellent worke of all others,
to redeeme man by his body, thus borne of
the virgin Marie. Therefore in that, that
Christ was borne as is proued alreadie, he
was like vnto other men, sinne onely ex-
cepted, of the which he had none, neither
was there any guile founde in his mouth,
Hebr. 4. 15. 1. Pet. 3. for he tooke our na-
ture vpon him in his birth, and not the na-
ture of angels, Hebr. 2. 14. So that herein
he declareth vnto vs, the wonderfull and
unspeakeable loue hee bare vnto vs aboue
the angels that sinned: for he boughsed not
to take vpon him the nature and propertie
of angels, but for asmuch as the children
were partakers of flesh and blood, he also
him self tooke part with the, that he might
destroy

The third Lecture.

destroy through death, him that had the power of death, that is, the deuill, and that he might deliuer all the which for feare of death, were al their life time subiect to bondage. Hebr. 2. Here aryseth our duetie of thanks giuing to this good Sauour Iesus Christ, bozne so for vs, to die and rylse againe for vs, that so hee might bring vs againe into the fauour of his heavenly Father, to whom for sinne we were bitter enemies. We confesse in this respect, that hee was bozne, in that he is the Sonne of Abraham, of David, according to his humane nature. Here are the Marcionites, certaine heretikes confuted, which denied, that he was true man: for howe coulde he be bozne of the virgin, and be made of the seede of David, as Rom. 1. vnlesse he were a true and naturall man, in foyme and proportion as others be? We learne furthermore by Christes birth, that God is true of his promise, in performing that he had long promised before of his Sonnes birth: so he sayde that he woulde deliuer the Israelites out of Egypt, and he dyd deliuer them at the last, when the fulnesse of time was come. For God doeth all thinges in his good and appointed time, so that when the
fulnesse

The third Lecture.

fulnesse of time, as the Apostle speaketh, was come, then God sent his Sonne made of a woman, and made vnder the Lawe, that he might redceme them which were vnder the Law, that we might receiue the adoption of sonnes, Gal. 4. God then, as in this, so in all other things, is true and iust of his promise and couenant, that he maketh to a thousand generatiōs, as saith the Prophet. For nothing can let him, to bring his words to passe, his power is infinit & ouer all. And although it be said that Marie was married to Ioseph, & Ioseph tooke her home to him to be his wife, yet she was a virgin, for Ioseph knewe her not: so y^e Christ was borne of her being a virgin, & Ioseph was spoused to her in this respect, that he should be an aide and comfort for her in her trouble and paine, in her flight into Egypt, & in her great pouertie: for she was so poore, that she had no chamber to be deliuered in, but laid our Saviour Christ in a manger. For these causes, was Ioseph called her husbande also, that shee myght be boyde of suspicion of fornication, and Christ not thought to be borne out of wedlocke, or in adulterie.

2 Secondly, for our instruction let vs consider

The third Lecture.

consider the whole maner of Christs birth,
after what sort and fashion it was. **S.** Luke
doth declare y^e order of it very liuely, & saith,
y^e whic Ioseph & Mary were at Bethlehem,
the dayes were accomplished that shee
shoulde be deliuered, & shee brought forth
her first begotten sonne, and wrapped him
in swadling clothes, and layde him in a
cratch or manger, because there was no
roune for thē in the Inne. By these words
we see the maner of Christs birth, howe it
was very poore and base in respect of the
world, & nothing glorious in y^e eyes of men,
or as myght beseeme so great a prince as
he was. He that might haue bene borne in a
most magnificent and royall palace, would
be borne in a stable or oxe stall, and he which
could haue bene layde in a most sumptuous
bed of downe, with silke & veluet wrought &
garnished, yet notwithstanding would be
layde in a vile manger. This doth passe the
reach and capacitie of mans witte, and doth
expresse vnto vs, howe that the Lords waies
are not our wayes, nor his doinges as
ours are: For then surely would hee not
haue had Christ his Sonne to bee borne so
poorely, and without al honour and estima-
tion here in the earth. But here we see the
great

The third Lecture.

great loue of Christ towards vs, y^e woulde
so be borne for our sakes. So that in this is
fulfilled that notable saying of S. Paul the
Apostle. 2. Corinth. 8. Chap. 9. saying, Ye
know the grace of our Lord Iesus Christ, y^e
he beig rich, for your sakes became poore,
y^e ye through his pouertie myght be made
rich. A notable lesson to take pouertie in
good part, if y^e Lord for iust causes lay it vpon
vs. And not only was he borne so poore-
ly & miserably, but also liued so afterwarde
all his life time, while he was here vpon the
earth, for y^e space of 2. or 3. and thirtie yeres,
insomuch that when he was borne, he fledde
into Egypt fro^m Herod y^e sought to kil him,
no doubt with trouble & paine. Afterward,
he liued with the bencuolence & liberalitie
of certaine good womē, as of Mary Mag-
dalene, & Ioanna y^e wife of Chuza Herods
steward, & Susanna, & many other which
ministred vnto him of their substance, Luk.
8. 3. so y^e he himselfe doth pronounce to one
that would folow him for gaine & estimatiō
in this life, y^e the sonne of mā, meaning him
self, hath not where to lay or hide his hed,
but is in worse case thē y^e foxes which haue
holes, or y^e birds of y^e aire which haue their
nests, Mat. 8. By this we learne to take po-
uerty

The third Lecture.

uerty patiently, which the Lorde himselfe hath sanctified in his owne body, neither to thinke it accursed. And we learne thereby the contempt of this worlde, for Christ had nothing glorious in the face and eyes of man, hee was not riche, but poore. If wee haue riches, let vs not thinke so much, or highly of them, or be puffed vp by them: for Christ had them not. If wee be poore, let vs remember that Iesus Christ was poore also in this life. It is sufficient for vs, and enough, if we may be riche after this life, not that these riches and worldly thinges are ill, if they be vled to Gods glory, but Christ would teache vs by his example, that first his kingdome is not of this world, & then not to be greeued if we lacke these transitorye thinges, for hee had them not at all: wherefore if we haue meate and drinke and raiment, we must be content. The circumstances of his birth, are the place of it, and the tyme. As concerning the place, Mattheu and Luke both agree in one, that it was Bethlehem, for so was it long before prophesied of by the Prophet Micah, Chap. 5. saying, And thou Bethlehem Ephrathah, art little to be among the thou-

The third Lecture.

sands of Iuda, yet out of thee shall come
foorth vnto me, one that shalbe the ruler
in Israel, whose goings foorth shall be
from the beginning and from euerlasting.
Where hee letteth foorth vnto vs plaine-
ly, both the humanitie of Christ, and al-
so his diuinitie: his humanitie, in that
hee sayth, hee came out of Bethlehem:
and his diuinitie, in that his going foorth
was from euerlasting. The place then
was Bethlehem: no great and famous
citie as Ierusalem was, but a poore and
obscure towne, nothing spoken of among
men. Here wee may see againe, that as
Christ shewed great humilitie in the ma-
ner of his birth, so did hee also in chusing
so poore and vile a place as Bethlehem
was. And this was done no doubt to con-
found the wisdom of the wise and migh-
tie, which woulde haue thought rather
that Christ should haue bene borne at
Ierusalem, or some such like notable
and excellent citie. Well, our sauiour
Christ chose Bethlehem, and made it fa-
mous through his birth, and reiected all
other cities: so is fulfilled that saying of
Paul, God hath chosen the weake things
of the worlde, to confound the strong,
and

The third Lecture.

and vile things, and things that are despised hath God chosen, to bring to naught the thinges that are, that no fleshe shoulde reioyce in his presence. 1. Corinthians 1. Verses 27, 28, 29. Let no man therefore be grieved or ashamed, if he be borne in a poore and base village, for so was Christ borne, and hee is nothing the worse for it: hee may come as soone to heauen, as they that are borne in the greatest cities. Neither let any man on the contrarie, bragge and boast himselfe, if hee were borne in a famous place: this maketh him not the better, or neerer to God. Wee may see also at this day, where Christ is most commonly to be found: not in great cities, and princes courts so much, as in poore places, and obscure houses. The wise men sought him at Jerusalem the great citie, but Christ was found in poore Bethlehem. Wee also learne, that the prophecies are fulfilled still: for Christ, as they had sayed, was borne in Bethlehem. Let vs therefore beleue the Prophets, either when they comfort vs, or threaten vs for sinnes, for they shall alwayes be fulfilled. The time of our Saviours birth

C.ii,

The third Lecture,

birth was in the dayes and raigne of Herode the king, as Saint Matthewe sayth, Chapter. 2. and so had Iacob prophesied before, that Christ should not be borne, vntill the kingdome did cease, and depart from the race of the Iewes, and was gi-
to the nation of the Romanes, as Genesis. 49. The scepter shall not depart from Iuda, nor a Lawgiuer from between his feete, vntil Shiloh come, and the people shalbe gathered vnto him, Meaning that Christ should not be borne and come among the Iewes, vntill such time as they had no kinges to rule among them of their owne stocke, but of strangers, as Herode was at that time. Christ beeing borne in the tyme of king Herode, a wicked king, and a Tyrant, doeth shewe himselfe most fauourable to the Iewes his people, being in great bondage and miserie. For when They had most neede of a Saviour and redeemer, not only of their bodyes, but especially of their soules and consciences, religion being corrupted among them, and his word reiected, then I say, Christ came, and was borne a deliuerer vnto them. So is God wont to deale in mercy toward his children,

The third Lecture.

Open, then, and not before to sende helpe, when they are at the last caste, and ready to be deuoured, to teache them, that when there is no helpe and succour in them selues, then is there most present ayde and comfort in him as hee sayde to Paul, My power is made perfect, and is strong in weaknesse, that when wee are most weake and feeble, then is God most strong to deliuer vs from our enemies. He neuer deliuered the Israelites out of Egypt, vntill they were brought to the extremitye, then hee sent them Moses, and Aaron, and not before: for hee will humble man, and let him to vnderstand, that when hee doeth any thing for him, and deliuer him, or bestowe any gift vpon him in bodye or soule, it is not for any thing that is in him, but of his meere mercy and goodnesse, to make his praise the more to be seene, and men more thankefull vnto him. Let his praise therefore be continually in our mouthes, and let vs magnifie his name together, as sayeth the Prophet David, Psalme, 103. Christ then visited the Iewes, when all thinges were turned vpside downe, his seruice was de-

The third Lecture.

faced by the traditions of men, as the Scribes, and Pharises, and Sadduces, who had corrupted the puritie of Gods worde and doctrine, and brought in their owne pelfe and maners, were altogether vntereformed, the poore neglected, the Prophetes despised, and Gods lawe set at nought. So that when our Saviour came amongst them, hee respected not any thing hee sawe in them, but their extreeme miserie and thraldome, which moued him to pitie them, and so much the more, because they had such a cruell Tyrant to rayne ouer them, as murdered a great many of their young infantes. So the Lorde came amongst vs of late: when his Gospell was layed aside, and deuices of men, in steade of it, were set vp, when his ministers were in euery place persecuted, and burned: then he sent a deliuerer to purge religion, to restore his trueth againe, to pull downe Antichrist, and to abolish Poperie: hee respected not any thing in vs, for wee like sheepe were all gone astray, euery man turned his owne way: but hee did this, being mindefull of his mercy and p[ro]mises made freely

The third Lecture,

freely vnto vs in Iesus Christ: I pray
God wee may bee all truely thankfull,
for so great and wonderfull a benefite
bestowed vpon vs, as the like was neuer
seene in our lande before. Surely good
cause wee haue to remember the Lorde
in our beddes, that giueth vs in the mid-
dest of our enemies, such quietnes and rest
from all perils and dangers. The thing
that followed immediately vpon this birth
of our sauiour, was the comming of cer-
tayne wise and famous men from the
East to worshippe him, being ledde with
an extraordinary starre thereunto. Thus
God the Father woulde adorne and
magnifie the birth of his sonne, with
the resort of these great and excellent
men. And herein no doubt they be-
ing Gentiles, and the first frutes of them,
that came to our Sauiour, doe signifie
that the Gentiles also aswel as the Iewes,
shoulde be called to be the people of
God, that there might be one folde and
one shepheard, as our Sauiour telleth
vs in the tenth Chaper of Iohns Gospel.
This was comfortable for vs, being Hea-
then men and Gentiles, and altoge-
ther strangers from God, to be made

The third Lecture.

the peculiar people of God, and to be translated from the kingdome of darknesse, into the everlasting kingdome and inheritance of his welbeloued sonne. But see howe the declaration and shewing of this birth of so wonderfull a king, by the wisemen, was taken of Herode and the Jewes in Hierusalem: when they heard the king of the Jewes to be bozne, it is sayde, that Herode and all Hierusalem was troubled with him. Thus wee see the nature and condition of the wicked, that when they shoulde be glad, and reioyce in the Lorde with thankesgiuing for his benefites, then they are troubled, they murmure, and are vnthankfull. Here all Hierusalem had great occasion giuen them to prayse God, and they consider not of it a whit, they had rather sleepe in their dregges of sinne. Nay, Herode went about to kill him, that came to dye for him, and to saue him, if hee coulde haue beleeued it. This doeth also reprove our maner and doings at this day: for when wee shoulde praise God prayse and thankes, wee giue him none, and when he is most ready to doe vs good, either wee consider not of it,

The third Lecture.

or else vnthankfully refuse it, as the Swiſſe Gergesites did. Howe hath Christ viſited vs in mercy, in giuing vs his holy Gospel the foode of our ſoules, as much as euer hee did to the Iewes: and yet I ſay wee are troubled ſtill in our mindes and ſoules, with þ cares of this world, which do choke the ſeede of his holy word. Alel (dearly beloued) let vs learne to be wiſe, and to conſider thankfully of Gods benefites in time, leſt they be takē from vs, as they were from the Iewes, and giuen to a nation that ſhal better receiue them, and make greater account of them. The third thing þ I ſaide was to be conſidered in the birth of our ſauiour Ieſus Chriſt, is the profite and comfort þ we may take & apply to our ſelues, our ſoules and bodyes by it, and what due-tie is required of vs in this behalfe. The commoditie that ariſeth to vs. and al Chriſtians by his birth, is, that Chriſt came to ſaue that which was loſt, as Paul doth notably expreſſe the ende of his comming in the fleſhe, ſaying, This is a true ſaying, and by all meanes woorthy to bee receyued, that Ieſus Chriſt came into this worlde to ſaue ſinners, 1. Timothie 1. 15. Then we perceiue this, that Chriſt was borne to
redeeme

The third Lecture.

redeeme vs. If he had not bene borne, wee could not haue byn redeemed by him from the power of hell, and of Satan. This is a great matter, and a most excellent & wonderfull benefite. For we vnderstande now plainly & clerely by the word of the Lorde, that the seede of the woman hath broken the serpents head, Gen. 3. that there is a Lion and a Lambe in diuers respectes, for his strength a Lion, and a Lambe by his meeknes, found worthy to open the booke, & to loose the seuen seales of it, which no man was able to doe, neither in heauen nor in earth, nor vnder the earth, Reuel. 5. that there is a childe, as Esaie sayth, giuen vnto vs, vpon whose shoulders the gouernment of heauen and earth is laide, and doth consist. We may saye therefore, that a man is borne of the virgin Marie, the true and naturall sonne of Adam, of Abraham, of Dauid, which was promised in the lawe and Prophets, such a man I say, that hath conquered hell and death, and damnation, & deliuered vs from the wrath of his father to come. Of this, our faith may gather a double fruite and comoditie: the one, that there is a mediator betweene God & man, euen the man Iesus Christ: we haue this media-

The third Lecture.

toꝛ foꝛ vs in heauen already: the other, þ by
the participation & vnitie of his nature w
ours, he receiuetþ & admitteth vs into the
societie of him selfe, and all his riches and
treasures are made ours, euen as the wife
may say of her husband, that al her husbands
goods & lands are hers, because she is one
with him: so may we say of our most gra-
tious husband & bridegrome Iesus Christ,
that all his stoꝛe is now become ours: For
we are bones of his bones, and flesh of his
flesh, as Paul telleth vs plainly, Ephes. 5.
If this be so, then wee ought to reioyce
and be glad in our heartes, as Paul sayth,
which is, in the Lorde, because that Christ
the great iewell of God is sent into the
worlde. If we greatly reioyce & triumphe,
when wee haue a mortall sonne an heyre
here boꝛne in earth vnto vs, whõ we knowe
not whether he shall be good oꝛ ill, a cõfoꝛt
oꝛ paine vnto vs: If (I say) we do reioyce at
this vanity, what ought we to do (think ye)
dearly beloued bꝛethꝛẽ, whẽ we heare þ sone
of God to be boꝛne foꝛ vs, & the heire of all
things, a sonne that pacifieth his fathers
wꝛath iustly conceined against sinne, such a
childe as maketh vs children, & bringeth vs
into his heauenly possession & inheritance:
Dought

The third Lecture.

Ought we not (trow you) vnspeakeably to reioyce, & thanke God and his sonne Christ continually? It is good reason so to do, seeing it is our onely benefit, and not his: for he came and was borne for vs, and not for himselfe. The angels of God herein may teach vs our duety, howe thankfull we ought to be, and to reioyce for it, not with a worldly and carnal ioy, as many do, but with a spirituall and heauenly ioy of minde and conscience, as few doe. At the birth of our sauour, there was a company and multitude of heauenly souldiers praysing God, and saying, Glory be to God in the high heauens, and peace in the earth, and towards men good will, Luke 2. They reioyced in the Lord, & were thankful for it, & yet are: much more ought we to do the like, that his wil may be done in earth of vs, as it is in heauen amongst them, euen as we dayly pray, Thy wil be done in earth, as it is in heauen. We haue in deede a celebration of this natiuitie of Christ, which is miscalled of vs Christmas. As y name is euil, called Christmas of the Papists, as if Christ should say Masse: so is the time in it spent as lewdly of vs for the most part, if not in massing, yet in masking, in carding and dicing, in dauncing, in bellie cheere,

The third Lecture,

cheere, in excesse of apparrell, and in fowle
and foolish playes & sportes, to passe the
time away. In these sinnes and vanities,
is the tyme of Christes natiuitie spent and
consumed of vs. It were better to haue no
day of it, then so to keepe it: and it is a great
griefe to a godly mynde, to see that tyme
which shoulde be imployed to the seruice of
God, as it was in the primitive Church, al-
together wasted and dedicated to offer sa-
crifices vnto the deuill: for it is in it, as it
is vpon the Sundayes or Lordes day tho-
roughout the yeere. The Sabbath which is
appoynted for to heare Gods woorde, and
to pray in, is turned altogether to play in,
and made a day of all wicked sport and pas-
time, which is far from the ryght vse of it, &
yet no Magistrate doeth correct it. God
giue an amendement one day of it, to his
honour and glory. Amen. Well, so it is
with this time of our Saviours birth: we
shoulde giue thanks in it, and wee neuer
thinke of our duetie in it the most part of
vs. If Emperours and Kinges haue cele-
brated the memoriall of their birth dayes,
then there is greater reason, why we shoulde
remember the ioyfullest birth day that euer
was, or shalbe, I meane, of Iesus Christ
our

The third Lecture.

our sauiour, bozne so poozely and simply
foz vs. Not that we should so celebrate and
keepe Christs birth day, as wicked Herode
did celebrate his natiuitie, in feasting, in
daunsing, in rash swearing, and last of all, in
murdering the good saint of God, Iohn
Baptist, Matth. 14. Mark. 6. I say, we must
not so celebrate this birth day of Christ
with him, least wee be partakers of his pu-
nishment and payne. But yet I feare a
great many doe keepe this time no better.
Neither must we keepe this day of our bro-
ther Christs birth, as Titus kept the birth
day of his brother Domitian, in killing the
Iewes foz his pleasure, to triumphe, and
so defiled his handes with innocent blood.
surely we do not much better: foz although
we kill not with the sword, yet we wound
and kill our brethren with our tongues, we
quarrel, we fight, and are contentious, wee
swear and blaspheme, and so reuile the li-
uing Lorde, and this is done most of all at
the birth day of our Sauiour, as also vpon
this day of rest, the Sunday, with cardes
and dice & bloody othes. Well, the Lord one
day will take an account of these things of
vs, vnlesse we speedily repent and amende.
Thus we haue heard the thinges that may
be

The fourth Lecture.

be noted vpon Christes birth, the circumstances of it, with the fruite that cometh vnto vs by it, and howe wee shoulde vse this day, and what is our duetie in it. Let vs thanke our sauour Christ, that he woulde be thus borne for vs, and pray vnto him that we may remember it, and haue the ende of this his coming in y^e flesh, the saluatiō of our soules, which he grafit vnto vs: to whom wth his father, and the holy ghost, be giuen all prayse and glory, for euer and euer: Amen.

The fourth Lecture vpo

the 4. article of our Christian faith:

Suffered vnder Pontius Pilate, was crucified, dead, and buried, descended into hell.

WE haue seene in the other two articles going befoze, the cōception of Christ and his birth, and what things were in them to be considered of: now cōsequētly foloweth his death with certayne circumstances of it, as what foloweth after it. But here may a question be asked, why there is no mention made of his life, which went betweene his birth and death. To this it may be answered, that seeing

The fourth Lecture.

ing the benefites of his life be cōprehended in his death (for whatsoeuer he did in al his whole life, we inioy it in his passion) therefore his life is not here set down, because we do beleue it in his death. This article of Christs death is very necessary: for nothing had bene brought to passe for our saluation, neither should we haue had any profite at al by Christ, vnlesse he had bin crucified for vs. Therefore it is not sufficient to beleue his conception & natiuitie, except we also confesse with our mouthes, and beleue in our hearts stedfastly his death and bitter passion for vs. Therfore Christ is alwayes to be cōsidered of a Christian man, as he was crucified for his sinnes. The meaning of this article is this in other words: I ꝑ am a christi- an man or woman, do beleue & confesse, ꝑ Christ my sauour suffered, whē Pilate was deputy in Iurie, & was condemned by him most vniustly, and that he was crucified vꝑ the crosse or tree for my sinnes, to redeeme me, & that he died for me, to bring me to life, & that he was buried and laide in the graue as other men, & suffered ꝑ tormēts of hell in body & soule, to acquit me before ꝑ iudgement seat of God his father. In this article are fūe things noted vnto vs. First, vnder whom

The fourth Lecture.

prayed his Father, if it were possible, that the cuppe of his passion myght passe from him: Yea, which was most of all, he was compelled for the very anguish and griefe of heart and soule, to say and cry out: O my God, my God, why hast thou forsaken me: So that all the things that Christ suffered before, were nothing to this, & now he suffered, whē he cryed out for very payne, & extreme sorowe of minde. For we must remember, that Christ vpon his crosse, did not on-ly suffer paines in body, (as they did which were crucified wth him, which were his paines that his Iewes did put him to) but farther, he suffered his extreme wrath of God his father, hanging vpon him, heauier then heauen and earth, which no angel was able to endure: & therfore, that he might be able to endure and to cōquer it, it was necessarie, that he should be God also, as well as man. For he suffred for all the sinnes, originall, and actuall, in thought, worde and deede, of all men that euer were or are, or shall be from the beginning of the worlde, from Adam untill the ende of it, I say, he hath suffred sufficiently for them all, and as great paynes and torments as any damned soules in hell can or shall suffer. And was not this an hell (troube

Psal. 22. 1.

Matt. 27. 46.

G.i.

you)

The fourth Lecture.

you) vnto our Saviour, to abide in his bo-
die and soule, all these tormentes, which can
not be vttered with any eloquēte or tongue
of man: Nothing had bene done for vs, if
Christ had dyed the common death of the
body onely, as other dyd. It was necessarie
therefore and very expedient, that we might
be perfectly redeemed in both partes both
body and soule, that hee shoulde feele the
seuere punishment of the vengeance of God,
because he payed out his soule an offering
for sinne, and tooke vpon him our part,
which were the malefactors and offenders,
to bring vs vnto the fauour of God againe.
We must not thinke then, (yea God forbid
we shoulde) that he suffered no more payne
then the Iewes put him to, or the other two
dyd which hanged with him. For we see
they cryed not out as Christ dyd, for they
felt not so much as he did, which suffered for
the whole worlde. And all this was for our
cause: Let vs then applie it as a medicine
to our wounds, otherwise it will not heale
vs. Take the shielde of fayth, that when
pee are in great torment and grieve for
your sinnes, (as Satan doeth many times
object them vnto you) when pee are euen
at the brinke of desperation, then this will
be

The fourth Lecture.

be a notable comfort vnto you, to beare off
all assaultes and grievous tentations, yea,
to quench the fiery dartes of the deuill, to re-
member, that our Sauour Christ suffered
the tormentes of hel euery one of them, to de-
liuer you from thē. This one lesson, if it be
well learned, & surely settled in our hearts,
will heale a wounded conscience, will rayse
vs vp from the gates of hel, and will in our
greatest distresse, be very sweet vnto vs. Be
our sinnes neuer so many, either as y^e sands
of the sca, or as the starres of heauen, as they
can not be so many: yet Christs mercy is a-
boue thē all, & greater thē they, & hath payde
a sufficient price and ransome for them all.
If they were as redde as purple or as crim-
son: yet they shalbe made as white as wool,
and like to snowe, Esay. 1. A notable & co-
fortable place: for before, y^e Prophet sharp-
ly rebuked them of their grievous sinnes
and offences, and now in these words pro-
miseth them mercy, if they will repent and
amende, and so turne to the Lord with their
whole heart. In this, that Christ hath suffe-
red the tormentes of hel for all, we gather,
that all that are saued, are saued by Christ
alone, from Adam vntill this time, and to
the ende of all the world: for he is the lambe

The fourth Lecture.

Iohn 8.56.

Actes 4.12.

flayne from the beginning of the worlde,
Reuel. 13. That is to say, his death and
passion was as effectuell to redeeme al that
were before him, that dyd beleue in him
that he shoulde come, as it was auayleable
afterwarde to saue all that are after him,
which do beleue that he is come in the flesh
already to saue them. This is that, that our
Saviour meant, when he sayde, that Abra-
ham reioyced to see his dayes, and sawe
them: that is, reioyced in Christ, that he
shoulde be his Saviour. For none other is
there giuen vnder heauen wherin we must
be saued, Actes. 4. Thus wee see what is
meant by these words, descended into hell:
howe he suffered hellish tormentes for vs,
not that his soule went into hell after his
death, for it was in paradise, in the hands of
God, as he commended it to his Father, &
as y^e soules of the blessed are, & his body was
in the graue. Neither is there any place of
scripture to proue any other descension the
this, which is ful of trueth & comfort. They
alledge y^e place of Dauid, Psal. 16. 10. But
that doth proue vnto vs his resurrectiō, that
his body shoulde not be left in the graue, as
others were, to see corruption and to rotte,
as Peter doeth apply it, Act, 2. 27. to proue
his

The fourth Lecture.

his resurrection from death, and not his descension into hell. The place of 1. Peter. 3. doeth shewe, that the Spirit of Christ was in the dayes of Noe, and preached by him to the wicked which were then rebellious and disobedient, and are now damned soules in hell, which he tearmeth spirites in pryson. This is the meaning of Peter in that place, (as also good interpreters doe prooue.) Neither did Christ descende into hell to fetch the godly Patriarkes from thence, which dyed in his faith before his comming in the flesh, for they were in heauen already as concerning the soule, for the soules of the righteous are in the hands of God, and no torment shall touch them, Wisd. 3. Here then seeing Christ hath suffered and fulfilled all things for vs, we may saye to God as concerning his iustice, O righteous God, if Shame, confusion and ignominie bee due to sinners for their euill desertes, if death bee the stipende and reward of sinne, Rom. 6. 23. If it deserue thy wrath and indignation most seuerer, If it be worthy to be punished not onely with most sharpe paynes of body, but also extreeme tormentes of mynd and conscience: briefly, if it deserue hell and damnation for the vile-

The fourth Lecture.

Col. 2. 14.

nesse and filthinesse of it: Then O most iust
Father and God, Christ thy Sonne hath
suffered all these thinges to the vtmost, hee
hath paide al whatsoeuer thou canst require
of mee, for sinne, he hath perfourmed thy
bande and obligation, and hath clearly can-
celed the handwritting that was against me.
For can there bee a greater burden with
measure more heaped and full, and pressed
downe, appoynted for sinne and iniquitie,
then this was, which Christ Iesus thy be-
loued & only Sonne, which was in thy bo-
some, hath borne already for me: Therefore
I beseeche thee most deare and tender Fa-
ther, whensoever my sinnes shall come into
thy sight, or question with thee, which my
aduersarie the deuill layeth before thee and
me, that then thou wouldest looke vpon
Christ thy Sonne, which is thy true loo-
king glasse, in whom thou shalt finde me to
be most pure and innocent, and to be of the
same white colour with him, and to shine
most bright in his righteousness, which he
giueth vnto me by faith, if I beleue in him,
as I can perswade my selfe most certainly
and vnfeignedly that I doe. Good Father,
for his sake receiue me into mercie, and be-
stowe thy heauenly blessings vpon me, be-
cause

The fourth Lecture.

cause hee hath deserued them well at thy handes. This prayer with boldnesse and confidence in Christs blood, may a true Christian man make to God the Father, when his sinnes shall begin to accuse him: and herein may he finde comfort, otherwise none at all. For God is not pleased, but in Christ and in his doings, as he saith, This is my welbeloued Sonne, heare him, Matt. 3. and 17. Where we note, that Christ is our onely reconciler to God, and our onely scholemaster to teach vs the trueth of Gods worde. Thus haue we heard in this article, the death of Christ, a wonderfull and unspeakable mysterie, the circumstances of it, the cause of the same, the paines he suffered, and what comfort we haue and enioy by it. Nowe let vs giue to our heavenly Father most heartie, earnest, and continuall thankes for it, and likewise to Iesus Christ, that woulde vouchsafe to take it vpon him for our sakes, such poore and miserable wretches as wee were. It is the greatest and most precious Jewel and Diamonde that God coulde bestowe vpon vs. Let vs therefore pray vnto him, to make vs deeply consider of the valewe of it in our hearts and mindes, that we slightly esteeme

The fourth Lecture.

not of so excellent a treasure, but that wee may sell all, and buy it. Let vs furthermore desire of him, that by the death of his Sonne, hee woulde kill in vs all carnall and worldly lustes, and mortifie our earthly members, pride, concupiscence, ambition, hatred, couetousnesse and such lyke sinnes, that wee walke in them no more. Nowe seeing Christ hath dyed for them, to put them all away, and hath fastned and naped them to his Crosse, that we shoulde serue him (being deliuered from the handes of our enemies) without feare, all the dayes of our life, in holinesse and true righteousnesse before him: This God graunt vnto vs for Christs sake, to whome with the holy Ghost, one blessed God, be rendred all prayse, and glory, and thanks giuing for ever, and ever, Amen.

The

The fifth Lecture vpon the fifth article:

The third day he rose againe from the dead.

WE haue seene before thre articles, concerning the person of our saviour Christ, as his conception, his birth, his death: which we haue expounded as God hath giuē vs ability by his grace. Now foloweth the fift article concerning his resurrection from the dead. And this doth folowe orderly in the beliefe after his death & passion: for so did Christ alwaies ioyne these two together, his death and rising againe, saying to his disciples, Mat. 26. 21. Behold, we goe vp to Ierusalem, and the sonne of mā shalbe deliuered vnto the chiefe priests and scribes, and they shall condemne him to death, & shal deliuer him to the Gētiles, to mocke & to scourge & to crucifie, but y third day he shal rise again. This was spoken to comfort them, y although they conceyued great care & sorow, in hearing y he should be killed, yet they might take as great comfort againe to heare, that hee was risen from the dead. Christes enemies did in deede what they might and coulde, to keep him downe still: they layd a great stone and heauie vpon his graue, they sealed y stone, they made
the

The fift Lecture.

the sepulchre sure wth a watch of souldiers,
Matth. 27. 66. But all was in vayne: for
Christ must needes be true of his worde and
promise, to arise againe the third day, as he
had often foretolde and prophesied of to his
Apostles, and of the which they were al wit-
nesses, and as S. Paul saith, moe then five
hūdred brethrē at once did see him. If any
require testimonies of his resurrection out
of scripture, let him read the 28. of Matth.
the 16 of Mar. the 24. of Luke, the 20. & 21.
of Iohn, the 1. Cor. 15. with many other
places of scripture. Wherefore no man can
doubt of the trueth of this article, being con-
firmed by so many places of y^e word of God.
This resurrectiō was very necessary: for vn-
lesse it had folowed, and Christ risen again,
nothing had bene wrought concerning our
saluation, neither had death bene conquered,
nor satā destroied, nor we redeemed perfect-
ly from the dolours of death. Therefore S.
Peter saith, that God hath raised him vp, &
loosed the sorowes of death, because it was
vnpossible that he shoulde be holden of it,
Acts 2. 24. as Dauid also proueth, Psal. 16.
Thou shalt not leaue my soule in y^e graue,
neither shalt thou suffer thy holy one to see
corruption. This article doth proue vnto
vs,

The fift Lecture.

vs, that Christ is both man and God: man, in that he did rise with his body in the which he fell and died before, for it is vnproper to say that God doth rise againe, for he doth neuer fall. His resurrection doth proue him to be God also, because he rayled vp himselfe the third day, as he testifieth, Destroy this temple (meaning of his body) and in three daies I wil reare it vp agayne, Ioh. 2. 20. It is also saide, that he was rayled vp by the glorie of his father, but that is spokē as concerning his humanity, wherin he is inferior to his father. Seeing then y in the crosse, death & buriall of Christ, doth appeare a kinde of infirmite and weakenes in respect of the world, because these things in Christ seeme base to many: wee haue to goe further for the full strengthening of our faith, to his most glorious & victorious resurrection ouer al his enemies: for although we haue a full accomplishment of our saluation in his death, because that by it wee are reconciled to God, and satisfactiō is made to his iustice for our sinnes, so that y curse is taken away frō vs, & the punishmēt paid for our offences: yet for al this, we are said to be begottē (not by his death, but by his resurrection) into a lively hope: for these are y words of Saint Peter, 1. Epist.

The fift Lecture.

1. Epist. 1. Chap. Blessed be God, euen the father of our Lorde Iesus Christ, which according to his abundant mercy hath begotten vs againe vnto a liuely hope, by the resurrection of Iesus Christ frō the dead, to an inheritance immortall & vndefiled, & that withereth not, reserued in heauen for vs, which are kept by the power of God thorow faith vnto saluation, which is prepared to be shewed in y last time, (meaning whē Christ shal come to iudgement) and we shal rise in our bodies. Wherefore as Christ by rising so triumphāclly, became cōquerour of death: so the victorie of our faith doeth consist especially in his resurrection, euē as the holy Apostle doth plainly expresse it, Rom. 4. 25. for he saith, that Christ was deliuered from our sinnes, but is risen againe for our iustificatiō: as if he should say, By his death was sinne takē away & abolished, but iustice and righteousnesse was restored & renewed vnto vs by his resurrection from death. For otherwise, how could he haue deliuered vs from death by dying, if he himself had bin swallowed vp of death: or how should he haue gotten vs the victorie, y had lost it himself: This thing the Prophete Dsee foreseeing by the spirite of God, spake prophetically

The fift Lecture.

cally as Dauid and other Prophets did, of this resurrection of our saviour, saying, O death, I wil be thy death, O graue, I wil be thy destruction, Osee, Chap. 13. verse. 14. Therefore we do in this sort distinguish þe benefites of his death from the benefites of his resurrectiō. By his death sinne is abolished: by his resurrectiō righteousness is restored: by his death is death extinguished: by his resurrection is life repayed: to conclude, by þe one, hel gates are broke vp & vāquished, & by þe other, þe doores of heauē are vnshut & opened vnto vs. These are the proper differences betweene his death & resurrection, although þe one sometime is takē for þe other, & al things are giuen and applied to his death whatsoever we inioy. Here may be a question, why Christ was three dayes in the sepulchre. First I may say, It was to fulfill the scriptures: for Jonas was a figure & signe of his resurrection: now as Jonas was three daies and three nightes in the fishes belly, so was Christ in the graue. Agayne, hee was there three dayes, and did not rise by & by immediately after his death, to confirme þe certaintie of his death, that he was dead in deede: for if he should haue risen straightway, mē might haue thought with theselues that he had not
bin

The fift Lecture,

Acts 27. 37.

bin thoroughly dead. Againe, although it be said that he was three dayes and three nights in the heart of the earth, yet was he there but part of the: for the scripture doth take a part & halfe of a day for a whole day, as also part of a mā, for y^e whole mā. Whereas it is saide, there were so many soules in the ship with Paul, it is meant, so many men in al with bodies & soules: but the better, greater, & excellenter part is vsually taken for the whole, as in this place of three daies. This article hath two principall poynts to be considered in it: first, the resurrectiō it self of Christ, secondly, the benefites y^e come vnto vs by it, which are three in nūber. First, life & righteousnes is restored vnto vs by his rising: the mortification & newnes of life here amōg men, is taught vnto vs by this resurrection: lastly, we are assured & perswaded of our resurrectiō. In that y^e Christ our head is risen again, we also the members shall rise with him, as Paul saith, Whēsoeuer Christ which is our head shal appeare, the shal we also appeare, that is, rise with him in glorie, (y^e is) a glorified body as his is. Phil. 3. Colos. 3. This can not be but great comfort vnto vs. As concerning his resurrection, partly some thing was alledged before, & testimonies brought to

The fift Lecture.

to confirme it, but this may be saide moze of it, that it is so necessarie to be beleueed vnto saluation, that without it no life can be had: for how can he haue life, that doth not, or wil not beleuee the authoꝝ & giuer of life, Iesus Christ, to be aliue & risen, but dead: how (I say) cā such an one haue any life in him at al: Therefore our Saviour, willing to leaue a perpetuall memorie of this article to his Church, seeing it was of such great waight & importance, after that he had suffered, presented him selfe aliue to his Apostles & disciples, & to the women also, by many infalible tokens, being seene of them by y^e space of fourtie dayes, & speaking of those things which appertayne to the kingdome of God. To this ende, y^e he might cōfirme & strengthen thē in this true resurrection, he did eate & drinke wth them after he rose, Acts. 10. shewed thē his hands & his fecte, bid them handle him, & see that it was euen he and none other, Luk. 24. 39. Wea this point is so necessarie to obteyne euerlasting saluation, that the Apostle S. Paul doth affirme, that if Christ be not risen againe, then is our preaching in vayne, then is our faith in vayne, then are we false witnesses of God, thē are we yet in our sinnes, and they that are fallē asleepe

The fift Lecture,

Math. 28.6.

asleepe in Christ are perished, and we of al men are most miserable. All these absurdities and inconueniences do follow, if we or any other beleue not stedfastly, that Christ is risen againe. But (dearly beloued) Christ is risen againe, as the Angel said to the women, He is risen, he is not here, when they thought hee had not bene risen, but there in the graue as hee was layde. The Pharisees thought, that if they could perswade the people from the beliefe of this his resurrection, they should do well ynough with them, and therfore they gaue large money to the soldiers, to say that he was stollen away by his disciples by night. They wel knew that if y people of the Jewes did beleue this his rising frō the dead, they would easely beleue all other mysteries of his death and passion, with the articles going before. The Euangelists al of them do inculcate & make mentiō of no one article so much as of this: for although Iohn and Marke doe make no mention of his byrth & conception, yet notwithstanding, they make diligent rehearsall of this resurrection in their Gospels, Marke 16. Ioh. 21. The Apostles after y ascension of Christ, did especially preach this article to y people in al sermons & preachings of theirs.
Peter

The fifth Lecture.

Peter in five Sermons together, the 1. 2. 3. 4. 5. of the Actes of the Apostles, maketh especiall mention of this resurrection. So doth he in the Actes 10. And so doth Paul. Act. 13. and 17. and in every Epistle of his. For in deede our whole faith dependeth vpon it, which if it be once ouerthrowen, then can not our faith be sure & stable. Although the Apostles were chosen to be witnesses of all the doings and actiōs of Christ, Act. 10. verse. 39. yet were they especiall witnesses of his resurrection, because it seemed so incredible in the eyes of all men. For when as Peter made his Sermon immediatly after Christes ascension into heauen, in an vpper chamber in Ierusalem, to all the disciples, and to the women which were there, which were in all, both men and women, sixe score, hee made mention of this to the rest, that there must one be chosen into the rōume and place of Judas the traytour, to be made a witnes of Christes resurrection, Act. 1. vers. 22. So that, although not only, yet especially the office of the Apostles was, to declare and testifie with all diligence and boldnes, the resurrection of Christ, to the people and Church of God. Belike then, this resurrection of Christ
doth

The fift Lecture.

doeth conteyne in it some notable myſterie,
and leſſon for our inſtruction: and ſurely
ſo it doeth. Seeing it is ſo, let vs come to
the ſeconde poynt which I noted, that was,
the benefite and great proſite wee reape by
his reſurrection. This reſurrection was
great loſſe vnto Satan, but the ſame was
our gayne. For by it, death is ſwallowed
by into victorie, and the bonds of the deuill,
whereby hee helde vs captiues at his will,
are all broken and daſhed in picces, by this
victorious Lion of the tribe of Iuda. And
this is the firſt benefite, that eternall life,
which is y free gift of God, Rom. 6. is now
giuen vnto vs. Then before this reſurrec-
tion, we were in the ſhadow of death, ſitting
in blindneſſe and ignorance. Nowe ryghte-
ouſneſſe is reſtored: then ſurely before, we
were in our finnes, as Paul ſaith, If Chriſt
bee not ryſen, then are you as yet in your
finnes, 1. Cor. 25. Well, now that he is ri-
ſen, all our finnes are put away. Let vs ap-
ply this doctrine to our ſelues, for our owne
conſolation and comfort, agaynſt Satan
and all his tentations, and let vs ſay of it as
Paul did, Galat. 2. I am crucified with
Chriſt, but I liue, (meaning by his reſur-
rection) yet not I any more, but Chriſt li-
ueth

The fift Lecture.

ueth in me. And in that that I nowe liue in the flesh, I liue by the fayth in the Sonne of God, who hath loued me, and giuen him selfe for me. So must every one of vs say, Christ hath rylen againe for me, & iustified me, and saued me, in restoring life vnto my dead body againe. Here ariseth likewise out of this, our duetie and thankfulness to our Lord Iesus Christ for this great benefite, not to forget it at any time, but as Moses sayeth, Deut. 6. 6. so must wee doe: for this is the precept and commaundement of the eternall God, These wordes of things which I command thee this day, shall be in thy heart, and thou shalt rehearse them continually vnto thy children, and shalt talke of them when thou sittest in thy house, and whē thou walkest by the way, and when thou lyeest downe, and as thou ryst vp. So these benefites of Christ are alwayes to be remembred. Alas, dearly beloued brethren, if we woulde so thanke and remember a friende of ours but a mortall man, as we woulde neuer forget him, but speake continually of him, and prayse him to others, if hee shoulde bestowe vpon vs a transitorie and temporall gift, which lasteth but for a time, as a thousande pound

The fift Lecture.

in money or goods, or an hundred pounde lande a yeere, if (I say) we would thinke this very much, and great loue: what shall wee thinke of Iesus Christ, and howe shall wee bee able to thanke him sufficiently, and remember him ynough, which hath bestowed vpon vs his owne goodes and treasures, farre better then siluer and golde, and all precious stones, yea, to the which these things are but dounge: and not onely hath he giuen vnto vs his goods and iewels: but he hath also giuen vnto vs most faire and large possessions, euen the inheritance of the kingdome of heaue, immortall, vndefiled, and which withereth not away, as these inheritances here belowe doe. These things come vnto vs by his resurrection, and yet who almost of the hundred part of men remembreth these benefites, and receiuech them with thankesgiuing accordingly: Nay, who thinketh not more of his lands and possessions here belowe, then of those aboue: Alas, they are the more fooles and mad men, and altogether vnthankfull to our good and louing Saniour Iesus Christ, which doeth offer these things vnto them, if they woulde receiue them. God make them and vs al, one day thankfull for them.

The fift Lecture.

them. Well, to conclude this point, let vs
marke and beholde, that he is risen againe
fro death, wherin did appeare greater force
and power, then if he had at that time come
downe from the crosse, whē the Iewes wil-
led him so to doe: for he did so vanquish and
ouercome death, struuing with him in the
graue, that hee was not able with all his
force, to keepe him vnder his rule and go-
uernment. If hee had bene overcome, he
should not haue saued vs. For it had bene al-
one with vs, as with one ready to bee drow-
ned, and some other man to helpe and suc-
cour him, woulde courageously leape into
the water, who in the ende should be drow-
ned him selfe, before he could releue the o-
ther: what help then could come to the man
that first fell into the water? Truly no o-
ther thing could ensue of this, but one euill
to folowe an other, and the death of the se-
cond man, to be added to the losse of y first.
But this was farre otherwise in Christ,
who first deliuered him selfe from the ter-
rors of death and hell, that he might the bet-
ter perswade vs of our saluation, as a sure
anker, by faith in him alone. The second be-
nefit that commeth to vs by Christs resur-
rection, is newnes of life, & that we should

The fift Lecture.

mortifie our former lustes, in dying vnto sinne, and haue a newe life in all righteousnesse and holinesse, as we see Christ did rise againe with a glorified body, not subiect to the like affections and passions as he was before, to hunger and thirst, to mortalitie and other miseries of the body, but had all things as it were newe: so shoulde we also rype with him from this olde life of sinne, wherein wee haue liued too long, and put on a newe and a better life, that is, as Paul speaketh, to cast off concerning the conuersation in time past, that olde man which is corrupted through the deceyvable lustes: and that we should be renewed in the spirite of our minde, to put on the newe man, which after God is created vnto ryghteousnesse and true holinesse. This is the true image wherein Christ is rylen, and wherein we must also rype: For surely (dearely beloued) as Christ was raysed from the dead to the glory of the Father, so we also shoulde walke in newnesse of life, Rom. 6. Then all they that doe not leade a newe life and a Christian, haue not yet risen with Christ, neither haue they part of his resurrection. For we must consider, that the scriptures of God do set forth
vnto

The fift Lecture.

unto vs two resurrections: the one is of the body at the generall daye of iudgement, 1. Corin. 15. Of this we shall heare more in that article of þ resurrection, & this is common to all, and is in the life to come, called the seconde resurrection, whereof Iohn speaketh, Reuel. 20. The other resurrection is of the soule from sinne, here in this life cōmon to þ elect and childrē of God, which are true members of Iesus Christ, and folowe him their head, and this is called the first resurrection, because it goeth before the other: and he that will haue his part of the seconde resurrection to life euerlasting, and not be hurt of the seconde death, must while he liueth here, indeuour to ryle from sinne. Of this resurrection Saint Iohn in the twentie of the Reuelation spake most playnely, saying, Blessed and holy is hee that hath his part in the first resurrection, for on such the second death hath no power, but they shall be the Priestes of God and of Christ, and reygne with him a thousand yceres: that is to say, not a thousande onely, but for euer and euer, as is most clearely in another place of the same Iohn expounded, Chapter 22. verse 5. in these wordes, The Lorde shall giue them

W. iiii.

The fift Lecture.

them lyght, and they shall reigne for e-
uermore: Which by the way maketh a-
gaynst the error of them, that imagined
that Christ shoulde reigne but a thousande
yeere with his elect, and that vpon the earth
also. But to come to our matter againe,
from the which wee haue a litle digressed:
We see that there is also a resurrection to
be sought for here in this life, from sinne.
Of this resurrection spake S. Paul also
Ephes. 5. speaking to them that were fal-
len downe & asleepe, or rather dead in sinne:
Awake thou that sleepest, and stande vp
from the dead, and Christ shall giue thee
light. In this resurrection from sinne and
wickednes did David arise, when hee had
slept, and was almost dead in adulterie, and
murder of Vrias, for the space of one whole
yere and more: for when Nathan the Pro-
phet came vnto him, and sharply rebuked
him for it, he repented and amended, and so
rose againe to a newe life afterwarde. So
did Saint Peter also rise in this resurrec-
tion, when he had most wickedly and shame-
fully denied & forsworne his master Christ:
for he went forth and wept bitterly: So he
rose againe, Mark. 14. And so doe all the
godly: when they haue sinned, they are sorry
for

The fift Lecture.

for it, and by and by they arise by repētance,
and neuer intende to doe the like againe.
And verely so must we all doe, euery one of
vs from the hiest to the lowest, none must be
exempted, if we wil be Christs scholars and
disciples, or haue any part with him in his
holy resurrection. When we haue offended
our master Christ, let vs be most heartily so-
rie for it, lament and amende, and serue him
better afterwarde, taking heede of the like
offences againe: then shall wee haue our
part in this resurrection, & so be blessed for
euer. Nowe the wicked and reprobate, be-
cause, when they haue sinned, they can not
ryse agayne by repentance with Peter and
Dauid, but rather lye still vnder the bur-
den of their sinnes, and so fall to despayre:
therefore they can haue no fellowshippe in
this resurrection. As for example, wee see
in Cain, how he dispayred when he had sin-
ned, and neuer repented or amended his
life, Gene. 4. So did Saul: and so did king
Pharao confesse he had sinned vnto y^e Lord: Exod. 8. 8
but yet he hardened his heart, and continu-
ed still in his sinnes to prouoke the Lord,
for he would not let Israel goe to serue the
Lord, who did not ryse in this resurrecti-
on. The like we haue of Esau, who wept in
deede Gen. 37. 38.

The fift Lecture.

deede, but not in godly sorow that causeth repentance vnto saluation, not to be repented of, as y^e Apostle speaketh of, 2. Cor. 7. But he lamented in worldly sorowe, that causeth death, because he amended not his sinfull life, Hebrew. 12. The like may bee sayde of Judas, who fell as others of the godly dyd into sinne, but rose not agayne with them. Therefore the reprobate, when they fall away, can not ryse, because they can not bee renewed by repentance, seeing they crucifie to them selues the Sonne of God, and make a mocke of him, as Iulian that wicked Emperour & runnagate from Christ, after he fell away from him, neuer came to him againe. For it was vnpossible for him so to doe, as Paul sayeth, Heb. 6. verse 4, 5, 6. But here let vs behold the peruerse dealing of man, and the vanitie of his heart, when he shoulde be risen with Christ in his resurrection, he riseth with the deuill to the toppe of all sinne and wickednesse: when he should be aliue in al good workes, he is dead in them, and quicke in all abominations: many rise, but not with Christ to y^e glory of God, but to their owne glory, y^e glory of the worlde: some to promotions & preferments by vniust and vnlawful meanes, some
to

The fift Lecture,

to pride and ambition, some rise early, as **Elay, 5. Chapter** sayeth, But to followe drunkenness, and to practise their wicked deuises, which they haue conceiued in their beddes. Thus they rise and haue a resurrection, but not in goodnesse, but in most filthie and abominable sinne. For where we shoulde be fresh and flourishing as good and greene trees, to bring forth good fruite, lest we be throwne downe and cast into the fire: we are dead & withered, & dye in al goodnes, corrupt trees without fruite, twice dead and plucked vp by the rootes. This is a very miserable thing, but yet common to many. Wee see then by these things, that the wicked liue in the thinges wherein they shoulde dye, and die in y^e thinges wherein they shoulde be aliue before God, as faith, hope, and loue of God, and heauen and heauenly things: so that we may iudge, that as yet they haue not atteyned to this resurrection, which Christ hath gotten and obtained for vs by his rising again. Well, to conclude this lesson, let vs that are risen with Christ, seeke those thinges that are aboue, where Christ sitteth at the right hand of God, and let vs set our affections vpon heauenly thinges, and not earthly, for wee
are

The fift Lecture.

are dead, and our life is hidde with Christ in God, Colossians 3. vers. 1. and so let vs altogether mortifie our earthly members, and fleshly lustes, fornication, euil concupiscēce, uncleannes, inordinate affectiō, and couetousnes, which is of all vices the worst, & called Idolatrie: doing these things in the first resurrection, when Christ which is our life shal appeare, then shall we also in the seconde resurrection appeare with him in glory. The which assurance of our resurrection is the thirde benefite, we haue to note in this resurrection of Christ: for by it we are made sure and certaine of the rising againe of our bodie at the last and generall day of iudgement, when Christ shal come to iudge all the worlde in righteousnes. I say, that his rising is the earnest of our immortallitie, not onely in our soules, but also in our bodyes. He is become the first fruits of thē that sleepe: and as in Adam we al die: so again by Christ and his resurrection, we shal al be made aliue at the great and last day, in as much as he is y resurrection & the life, and he that belecueth in him, although he were dead, yet shal hee liue, John 11. And hee is the head that is risen, therefore the body and all the members of the same shall

1. Cor. 15.

The fift Lecture.

shal followe in due time. For as when a man hath fallen into some deepe and dangerous riuer, and hath nowe recovered his head from vnder the water, and swimmeth aboue out of danger with his head, although his other parts & members of his body be not yet seene & discovered, yet wil al mē say, he is escaped from death already: so is it with our head Iesus Christ, and with vs his body. Seeing he is escaped and risē from y^e deepe gulfe of death, (notwithstanding wee seeme as yet to be couered therein in this our mortall state) why may it not be iustly saide, that we are risen with him, being so neerely ioyned and vnited vnto him, vnlesse we will denie him to bee our head: Therefore, if wee professe our selues to be his, wee must lykewise acknowledge that our resurrection is already begun in his, & that we do by hope, (which neuer maketh ashamed) in this life retaine y^e assurance of that state, which hereafter wee shall with ful possession & accomplishment in heauen with him enioy for euer. This can not bee but a great and singular comfort to al the faithfull seruauntes of Iesus Christ, to consider that their bodies shal not lie for euer in the graues, as the bodies of beastes do, but that they shal rise againe
with

The fift Lecture.

with Christ, which is before entred into hea-
uen, to prepare a place there for vs, that hee
may come againe at the last day to receiue
vs wholly vnto him selfe. If wee were by
the death of any friende of ours, made sure
by good and sufficient warrant of an hun-
dred pounce lande a yeere, howe greatly
woulde wee reioyce thereof both night and
day! And how ought we to reioyce continu-
ally, beyng put in assurance by Christs
death and resurrection, not of landes and
goodes here, which are but short and transi-
torie: but of the possession of the euerlasting
and immortall kingdome of God, where
are pleasures without ende, and ioyes with-
out any wearinesse. O howe ought this to
stirre vs vp to be in loue with that life, but
especially and aboue all things to loue him,
that was the authour and purchaser of these
things vnto vs, euen Iesus Christ the sonne
of God, both God and man! I woulde to
God we did thinke of these thinges and con-
sider deeply with our selues, what is pre-
pared for vs by his resurrection: surely then
wee woulde not sinne, at the least we would
not wallowe with the sowe, and delite in our
sinnes as many men do, the more is the pi-
tie. Well, this is the greatest benefite we ob-
taine

The fift Lecture.

teine by this resurrection, even our owne rising: if it were not for this, we were not better the brute beastes, yea farre worse, especially the godly, who suffer many iniuries and tauntes, with mockings and paynes of the wicked: if they shoulde not be assured of this grace and happinesse, their life were very miserable, & they surely would despaire. But of these things which are very incident to the article of our resurrection, mo things (by Gods grace) shal be spokē, whē we come to that point. In the meane season (dearely beloved) let vs giue to Iesus Christ most humble and heartie thanks, for the benefits that we receiue of his gracious goodnes, by his victorior resurrection, in that hee hath gotten to vs life, and opened the gates of paradise vnto vs, which were shutte before. And with all, because we neede continually to craue many thinges at his handes, let vs meekely pray vnto him, that hee woulde vouchsafe to worke so in our harde heartes by his holy spirit, that we may by his resurrection, mortifie and kil all the wicked & vn- truly desires of y flesh, & other sinnes which are crept into vs, and beg we of him, that we may all of vs, leaue the olde sinfull life of Adam, and walke in a newe life, and put on
the

The fift Lecture.

Luke 1.75.

the newe man Iesus Christ, and to make
no prouision for the vnhyedled flesh, to ful-
fil the lustes of it, that we may walke before
him, and serue him, not for a day, or weeke,
or moneth, or yere, but as y^e holy ghost saith,
al the dayes & times of our life, in holinesse
and true righteousnesse, to his honour and
glozie, to the profite and commoditie of his
Church, our brethren, and in the ende, to the
consolation and comfort of our own soules,
which God graunt vs for his sonnes sake:
to whom with the holy spirit, be rendred all
praise, and glory, and wisdom, and thanks,
and honour, and power, and might, for euer-
more, Amen.

The

The sixt Lecture vpon the sixt article of our Christian fayth:

*He ascended into heauen, and sitteth on the
right hand of God the father almighty.*

This is the sixt Article of our
Christian faith, yet but the fift of
thē that appertaine to Christ &
his benefites, from his concep-
tion, to this his ascension into heauen: and
it followeth consequently in order after his
resurrection, not but that there was some
time and space betweene: for Luke doeth
reken forty dayes, to this ende, that hee
might instruct and confirme his disciples
in the veritie of his resurrection: to the
which ende he did eate and drinke with thē
after he was risen. Nowe the meaning of
this article in mo wordes (for the capacite
and vnderstanding of the simple and vn-
learned) is this: I that am a Christian, doe
beleue, according to the scriptures, that
Jesus Christ in the same body that he rose,
is ascended into heauen, for to prepare a
place for me, and to pray continually vnto

A

God

The sixt Lecture.

God his father for vs, to bee mercifull vnto our sinnes. This is the true sense and meaning of this article. Now let vs consider what things wee haue to learne out of it, and how many pointes to marke for our instruction, be in it. There are three things in this article: first, his ascension, secondly, to what ende he is ascended, lastly, the benefites that come to vs by this his ascension into heauen. These things well marked, will be for our consolation and comfort, against many temptations and troubles in this life, which the deuill assaulteth vs with, that we should despaire of the mercie of God in Iesus Christ. But this will be a remedy for them all, euen his ascension into heauen, and that for vs. Christes ascending into heauen, is manifestly proued vnto vs in the holy scriptures, not in one or two places, but in many, that we may be yet better confirmed in this behalfe, either against them that doubt of it, or beleue it not, yea, or against Satan, that wil go about to perswade vs that he is not there. S. Marke doth shew vs, that after the Lord had spokē certaine things vnto his disciples in Bethanie, he was receiued into heauen, and sat at the right hand of God, Mark, 16. 19. for those

The sixt Lecture.

those are his very words in þ place. Likewise S. Luke saith, And it came to passe that Luke 24. as he blessed the, he departed from the, & was caried vp into heauen. Neither do the Euangelists & Apostles of Christ proue this only vnto vs which were after him, & had familiarity with him, but the Prophet Dauid, to make it þ more euident to all the world, long before the coming of Christ in the flesh, spake of it by þ spirit of prophecie, moued by the direction of þ holy ghost, saying, God is gone vp with triumph, euē the Lordē, with the sound of the trumpet: aluding in this ascension of Christ, for the glory & ioyfulness of it, vnto the trumpets þ were blowē at þ solēne feasts of þ Iewes, Psal. 47. Also in the 68. Psal. Thou art gone vp on hie, thou hast led captiuitie captiue. We see then þ in the mouth of two or three witnesses, this matter is proued vnto vs, & ought therfore to be beleued of vs, & fully established. But because no man doth (as I thinke) þ is a Christiā, doubt of this, neither is it in controuersie betweene þ Papists & vs, as cōcerning his ascensio (although in þ manner of it there be cōtention) I wil therfore come to the second point, which is to consider how, & after what sorte he is ascen-

The sixt Lecture.

What it isto
sit at Gods
right hand.

Iohn 1.18.
and 4.24.

ded, and remaineth in heauen, and to what
ende, signified in these words, and sitteth at
the right hād of God the father almighty.

To sit at Gods right hande, is to haue, and
to be aboue all rule, power, might and do-
minion, & euery name that is named, not
onely in this world, but also in the worlde
to come, Ephe. 1. It is then as our sauiour
Christ saith, Matt. 11. and 28. To haue all
things giue vnto him, al authoritie, both in
heauen and in earth. For the right hand of
God, signifieth the euerlasting and infinite
power of God. Wee must not thinke, that
God being an infinite & most blessed spirit,
and not a body, hath either right hand or
lefte, eyes or armes, or such like partes and
members of a mā's body: but when y^e scrip-
ture giueth these properties & speeches vn-
to God, (as it doth often) it is for our weak-
nes and capacitie, which are children and
babes in Gods matters, & therfore can not
vnderstand him in his maiestie speaking to
mā, vnles he lispē (as it were) vnto vs, like a
nurce vnto her young children. For we are
so grosse, that we vnderstand not how great-
ly the Lord is angry with mā for his sinne
& wickednes, vnles he speake after y^e maner
of men, & say, he repenteth y^e neuer he made
man.

The sixt Lecture.

man. Againe we vnderstand not, or conceiue his wonderfull power and strength, except it be by a great and mighty and stretched out arme or hande. So by the eyes of the Lord is meant his carefull & vigilant prouidence & foresight ouer all his creatures, and by his countenance is most commonly meant his terrible wrath and anger. When the scripture giueth an eare to God, & whē the preachers saye in their Sermons, that he hath an eare : you must vnderstand that he heareth all things bee they neuer so secretly spoken of any man, as by his eye, hee seeth al things in this world, although they be neuer so much hid, and done in darke & secret places, as the wicked doe their euill workes. As we see then that kings and noble men so place at their right hande, such as are either their betters, or equals, or doe gouerne in their steade, so is it here : Christ is exalted and placed in that dignitie & honour that his father is, because he is equall vnto him. And this latter part of y^e article, to sit at Gods right hand, being in the last chapter of Marke, from whence it seemeth this was taken, S. Paul doth expounde very well in y^e 1. Ephes. that God hath set him farre aboue all principallitie and power, &

I.iii,

might

The sixt Lecture.

might and domination. And in an other place, Philip, 2. hath highly exalted him, and giuē him a name aboue euery name, that at the name of Iesus shoulde euery knee bowe, both of things in heauē, and things in earth, & things vnder the earth, and that euery tongue shoulde confesse that Iesus Christ is the Lorde, vnto the glory of God the father. This is the meaning of these words, he sitteth at the right hand of God. It is not of any corporall sitting, for it may as wel be sayd, that he stādeth at the right hand of God: For so did Saint Stephen see him, Actes 7. Therefore both by sitting and standing there, is meant, that he is aduanced to great glorie, as hath bene sayde already. And here in this his ascension, so glorious is his kingdome to be seene, which hee did not take vpon him here in the earth. So that although Christ did shewe great glorie in his resurrection, all mortallitie being layde away, yet by his ascension into heauen, hee hath more notably declared his power: for now he gouerneth all things, and ruleth as a king ouer all the earth. And this doeth the Apostle teache vs, that he ascended farre aboue all heauens, to fulfill all things. For we see, and
reade

The sixt Lecture.

reade how abundantly, and most miracu-
lously he powred downe his holy spirit vpon
his Apostles, Act. 2. howe he hath increased
his church and kingdome in euery part of
the earth, how he hath ever since his ascen-
sion, mightily defended his, & sharply pu-
nished his enenies. So that althoughe he be
in heauen according to his bodily presence,
and not in earth (as the Lutheranes & Pa-
pistes do imagine him to be in the commu-
nion, contrary to this article, he ascended,
which is to be meant only of his body, & not
of his diuine nature, which doeth fill all
things, & needeth not to descend or ascend:)
yet (I say) Christ is with vs, as hee him selfe
saith, euen vnto the end of the world, Mat.
28. 19. by his power & spirit, & by his grace
and godhead, which is euery where. For
he sayeth, that he will not leaue vs father-
les, but will come vnto vs: which he meant
by sending his spirit, Iohn 14. We are not
then to looke for Christes body here nowe
vpon the earth, (as certaine heretikes do
suppose) euen as he him selfe saith, Matt.
26. Me shal you not haue alwayes. Surely
this saying can by no meanes be true, if his
body be euery where, in euery place, at eue-
ry sacrament: then is not his body departed

I.iiii, from

The sixt Lecture.

from vs, then is he not ascended into heauen, but remaineth here still in the earth. But the Angell sayde to the women, that he was not there. That was some place, & then he had a glorified body. And it is said, that heauen must containe him, vntill all things bee restored, Act. 3. Surely being now ascended in body, we neither reade of, nor beleue any other descension in body, then that wherein he shall descēde to iudge at the latter day: as the Angels spake to h disciples, This Iesus which is taken vp fro you into heauen, shall so come, as ye haue seene him go into heauen. So that vnles we see Christ so come down as he went vp, we will not beleue h papistes, h say he is in the boxe or pike, much lesse them that say, he is euery where, making him in deede to haue no body at all, but altogether swallowed vp by his diuinitie. For tell mee, I pray you, if Christ had meāt his body should alway remaine here vpon the earth, why did he say that he must depart from them? They cannot meane it of his diuinity, but of his humanitie. Againe, what needed his disciples to bee so sorowefull for his going away, if they had had his body with them? Here they answered, The disciples had not his
his

The sixt Lecture.

his body visibly, but his body inuisible or not seene. But surely the disciples, if they had vnderstoode it so, as the Papistes say, of his inuisible body, they were not such childezen, but that they would haue contented them selues, as well with his inuisible body, as his inuisible spirit, and grace afterwards: therfore they would needes know howe they should be comforted when hee was gone from them. Christ told them, by his spirite, although inuisible, and not by his body inuisible, which surely would haue comforted them, although they saw it not, if it had then bene with them, as his spirite was: but Christ meant no such thing, and therefore promised euer his spirit to them, and all others after, and not his inuisible body. This is a plaine case, but I leane to discourse of it any further, because I intend in this booke to edifie and instruct the simple readers, onely in the poyntes of Christianitie, concerning their faith, and not to make any treatise for the learned. Seeing then wee haue a great hie Priest, which is entred into heauē, euen Iesus the sonne of God, let vs hold fast our professiō, as the Apostle sayth, and let vs goe boldly vnto the throne of grace, that we may receyue

The sixt Lecture.

receyue mercie, and finde grace to helpe in time of neede. For this was the third point, that I sayde was to be obserued of vs, to weigh with our selues, what profit and commoditie thereby doeth ensue to all the faythfull, that hee is in heauen. Surely, this cannot be but great comfort to al the faichful: for they all are assured by Christes ascension, that they also shall one day, euen at the resurrection of their bodies, ascende with him: for he is gone to prepare a place for them, as he testifieth in Iohn. 14. I goe to prepare a place for you, and if I goe to prepare a place for you, I will come agayne, and receyue you vnto my selfe, that where I am, there may ye be also. Christ by his ascension hath opened the gates and doores of heauen, and Paradise for vs, which were shut against vs before, so that wee had no entrance thither. For this is most certayne and true, that if the head be there, then shall the body and members be there also: and if our captayne be there, then shall his souldiers, which are we, be one day with him, and the master will haue there his seruantes to wayte and attend vpon him in his house. And to be short, seeing Christ

The sixt Lecture.

is in heauen, he wil haue his true Christi-
ans to be with him. Is not this a great
comfort in all troubles, and hurlyburlies
in this life, to meditate vpon this, that one
day we shall come into the presence of our
louing Master Iesus Christ: Surely this
would comfort any poore afflicted soule or
body, if he did remember it: but we forget
it, and then what ioy can wee haue in this
vale of miserie? This comforted Dauid in
his banishment, saying, When shal I come
to appeare before the presence of God?
This reioyced Paul greatly, when he sayd,
A crowne of righteousness is layde vp
for me in that day, when the Lord shal ap-
peare, 2. Timothie 4. So then, this is the
first, and one of the greatest benefites, that
by Christes ascension, wee haue an assu-
rance of our owne. For when Christ
shall appeare, then shall we also appeare
with him in glory, Colossians 3. But
yet wee must remember, that as Christ
first suffered shame and reproche, and
bitter death also, and so in the ende
entred into heauen, by diuers crosses
and calamities, so must wee also for
the most part, enter in the same way
with him: for by many tribulations must
we

The sixt Lecture.

We enter into the kingdome of heauen, and all that wil liue godly in Iesus Christ, shal suffer persecution. For you knowe that the seruant must not looke to be better handled thē his master, or y^e scholer, to be in better case then his teacher, nor we thē Christ. Againe, Christ by his ascension doth sollicit al our suites, causes, matters & iniuries, which we suffer, to God his father. For hee is our Atturney, & pleadeth for vs, as Iohn sayth, If any man sinne, we haue an aduocate with the father, Iesus Christ the righteous. Is it not a great comfort to a poore man, that can not make friendes, or come vp to the prince, because of costs and charges, to haue alway one of the priuy counsell to helpe and further his suites as readily and diligently, as if hee were there himselfe? So surely it is with vs: wee haue alwayes Iesus Christ at hand with God his father, being of his most priuy and secrete counsell, to make requestes to God for vs continually, to pardon our sinnes, to grant vs grace and all other thinges necessary. This is singular ioy to a godly heart, so y^e wee neede not to seeke any other Mediatour, as the Papistes doe, as if hee were not sufficient of him selfe, or as mercifull to

The sixt Lecture.

to heare vs, as his mother, or Peter, or any other saynt in heauen. This is their folly, and madnes : let vs be contented with our only Mediatour Iesus Christ, because he is most able, and most willing to heare vs, yea biddeth vs to come to him for our causes, Matthewe 11. Come vnto me all ye that trauell and are laden, and I will refreshe you. Therefore we may boldly and safely goe vnto him in our neede and necessitie, and feare not. Which of vs is it, that if the prince did byd vs come at the first to her, and not to any other of her priuy chamber, but would come most willingly, and be glad so to do? Why the come wee not to God at the first, saying in his worde. Cal vpon me, in the day of thy trouble, and I will heare thee? Why come wee not to Christ, that so louingly biddeth euery one of vs? Wel, let vs holde this for an vnfallible principle : Christ being ascended, is our onely spokesman, neither let any man thinke, that it is with Iesus Christ, the king of all kings, as it is with princes of the earth, that because he is so hie and in so great dignitie and maiestie, hee doth not therefore regarde, or respect vs here vpon the earth so lowe: nay, Dauid telleth

The sixt Lecture.

celleth vs the contrary, and meeteth with this obiection: for hee sayth, In deede the Lorde is hie aboue al nations, and his glory aboue the heauens. But yet hee sayeth, that he abaseth himself to behold y things in heauen and in earth: yea, he rayseth the needy out of the dust, & lifteth the poore out of the dounghill, to set him w princes, Psal. 113. So we see, although the Lord be hye, yet he hath respect vnto the lowly. And Iesus Christ, notwithstanding he be in all pleasure, & blessednes, yet he thinketh vpon vs, because he hath sometyme felt y like miseries with vs: & we haue such an hie Priest, that can be touched with our infirmities, euen at this time also, as he sayde to Paul persecuting his sayntes, Saul, Saul, why doest thou persecute me? Christ counted himselfe then to be persecuted, although he were in heauen, because his poore members were afflicted, Actes. 9. In deede princes here, and noble men with vs many tymes knowe not the misery of others, nay regarde it not, because they haue neuer felt the like smart, and knowe not what hunger, or thirst, or nakednes, or imprisonment, or banishment, or lacke of lodging meaneth, not hauing suffered the like themselves.

But

The sixt Lecture.

But (I say) y^e case is farre other wise with
Christ, who knoweth better what we lack,
then we our selues doe, and hath bozne the
like burden with vs, and doeth not forget
vs nowe in his glory and hono^r, as many
do their pooze friends, wheⁿ they are aduan-
ced to any promotion & dignitie by others.
Wherefore as Ioseph in all his rioltie and
glory, remembred & did acknowledge his
pooze brethren before Phara^o, and all his
house: so doeth vndoubtedly our Sauour
Christ thinke vpon vs, his pooze brethren,
saying, I will declare thy name vnto my
brethren, and he wil not be ashamed to
confesse vs in heauen before his father,
and all his holy Angels. For howe should
the head be ashamed of his body, or the hus-
band of his wife? Christ is not ashamed of
vs his spirituall kindred, as we are ashamed
of our kindred many times, when we are
exalted aboue them: nay, hee is neuer asha-
med of vs, vnlesse wee be first ashamed
of him. For then in deede hee sayth, Hee
that is ashamed of me and my sayings
here in earth before men, I wil also be a-
shamed of him in heauen before my fa-
ther: and he that shal denye him here, hee
will

The sixt Lecture,

wil deny him there: but hee that shal confesse him here, he will confesse him there. Mar. 8. Furthermore we are to vnderstand, that although Christ by his ascension hath taken away his body from the earth, which was not necessary for vs, yet he hath left vnto his Church, and giuen vnto it, as a most sure and firme pledge, and earnest penny of his good will towards vs, his holy spirit alway crying in our heartes, Father, father, & working in vs, that which is good & acceptable in his sight. This is the greatest comfort that may be to the faythful in this lyfe, and therefore is this spirit oftentimes called by our sauour Christ, The comforter. And this great and singular benefit we haue by his ascension: for he sayde, that vnlesse hee went his way from them, the comforter would not come, but if he went, he would send him, as in deede he did after his ascension most plentifully, and doeth at this day vnto his giue his spirit, either in greater or lesser measure, to some more, to some lesse, as hee thinketh good. This benefite then doe wee enioy by his bodily presence, departing for a time from vs. This gift is to our soules, the fountayne of life, and the very wellspring & beginning of
of

The sixt Lecture.

of all our Christian regeneration and new
birth in Christ, and so is called the spirit of
Adoption, because it is proper to Gods chil-
dren, and none other. This spirit doth leade
vs into al trueth, mortifieth our euil deedes,
killeth sinne in vs, reuiuech all goodnesse
within vs, maketh vs merry in the Lorde,
reioyceth vs in troubles, and doeth neuer
leauē vs destitute altogether of some com-
fort or other. For this pledge out of our
hearts can neuer be taken away, all other
worldly things may be taken away, as from
Job they were, who lost his goods & lands,
wife, friends and children: his bodye was
afflicted, his soule tormented, yet in the
middest of these calamities he had a comfort
of this spirite, in that he coulde say in sayth,
I knowe that my redeemer liuech: which
he otherwise coulde not doe, but by the mo-
tion and helpe of the holy Ghost, as Paul
teacheth vs, to the first Corinthians the
twelfth Chapter, in these wordes, I declare
vnto you brethren, that no man can saye
that Iesus is the Lorde, but by the holy
Ghost, verse 3. Seeing then wee haue by
Christis ascension the first frutes of his spi-
rit, we ought also to ascende with him into
heauen, if not in body, yet in soule, in minde

R.i.

and.

The Sixt Lecture.

and heart, and all our affections. For where our treasure is, there shoulde our heart be also. Our treasure and only treasure Christ Iesus is in heauen, therefore let our hearts be wholly with him, as Paul saith, Our conuersation is in heauen, from whence wee looke for the Lord Iesus, who shall transforme our vile body, that it may be made like to his glorious body, Phil. 3. So that as wee haue to learne by Christes resurrection, a spirituall resurrection here in this life from sinne: In like sort we learne also by these wordes of Saint Paul, an holy and spirituall ascension into heauen by our desires and thoughts, that we may ioyne to him euen now in fapth and spirite, till wee all meete in body there at the last day. And truly if we coulde keepe our mindes so ascending vp into heauen, it woulde be very beneficiall for vs, and ridde vs out of many daungers. Wee see and learne by experience, that the byrde is neuer insnared and caught of the fowler, vntill he lyght and sit vpon the earth: whē he falleth to y^e ground, then is hee subiect to gunshotte, or other snares and daungers. So it is with vs: if our mindes were fixed aboue, vpon heauenly things, Satan coulde not take vs in his trappes,

The sixt Lecture.

trappes, but when they are altogether cast
downewarde vpon the earth, and earthly
pleasures, then we fall into his baytes, and
are entangled in his grennes. Therefore
as Christ is ascended, so let vs also ascende
in minde & cogitation vnto him: for Christ
doeth bidde vs come vnto him, and this say-
ing standeth in his full force now, as it did
when he spake it here with vs vpon þe earth:
and we must come vnto him now. Let vs
then come and resorte vnto him by our ear-
nest and heartie prayer: for then wee talke
with him. For prayer is sayd to be a speech
and communication with God, and a lifting
vp of our heartes vnto him in heauen. We
shoulde remember then, that as often as we
pray, we speake to the maiestie of God, and
therefore shoulde come with feare and reue-
rence. Let vs also come to Christ, to heare
his comfortable worde and Gospel. For
when we heare his worde preached vnto vs,
or reade it our selues, we must consider that
God speaketh vnto vs: and therefore giue
diligent and attentiu heede to the things
thou hearest, lest they slip out of thy minde.
Againe, let vs also ascend and come to him
by heartie thankesgiuing, for al benefits re-
ceyued in our body and soule, both tem-

The sixt Lecture

porall and spirituall. This is to ascende vnto Christ in this life. Seeing therefore þ by the blood of Iesus, we may be bold to enter into the holy place, by the new & liuing way which he hath prepared for vs, through the baffle, that is, his flesh, & seeing also we haue an high Priest, which is ouer the house of God, let vs all draw neere with a true heart in assurance of fayth, our hearts being pure from an euill conscience, and washed in our bodies with pure water: Let vs keepe the profession of our hope without wauering, and let vs ascende whither our forerunner Iesus Christ is entred and ascended for vs already, euen into the heauen of heauens. Another singular comfort for to feed our faith vpon by Christs ascension, is his power to strengthen our weakenesse: for we beleue nowe, that Christ hath taken full possession of his most glorious kingdome, & is entred into glory, to whom as Saint Peter sayth, The angels, and powers, and myght are subiect, and whatsoeuer else. For God hath sayde vnto him, Sit thou at my right hande, vntill I make thine enemies thy footestool: the Lord shall send the rodde of thy power out of Sion, be thou ruler in the midst of thine enemies, Psal, 110.

The first Lecture.

So that wee may boldly saye as Dauid
sayde sometime, The Lorde is our shep-
hearde: yea, the Lorde Iesus is our King,
therefore shall wee lacke nothing. For
tel me I pray you, what good thing can we
want, Christ being our heavenly King,
and hauing nowe all power and authoritie
giuen vnto him, and sitting at the ryght
hand of the almightie Father: Surely his
seruantes shall enjoy all things, as he say-
eth, He that ouercommeth shall inherit all
things, and who is he that ouercommeth,
but Iesus Christ, in whome we by his po-
wer and vertue overcome also: that as
hee is made heyre of all things, so myght
wee also bee made ioynt heyres with him.
Wherefore wee knowe Christ no more in
his mortalitie, and humilitie. Yea although
wee had knowen Christ after the flesh,
yet hence forth knowe we him no more
after the flesh, but after the woorking of
his myghtie Spirite, whereby hee is able
to subdue all things to him selfe, Philip. 3.
For here we must consider, that Christ hath
thus ascended into glorie for vs, and hath
receyued giftes for men, euen great spoyles
of the enemies, to enrich his Church. This
is our reioycing which wee haue dayly in
Christ

The sixt Lecture,

Christ Iesus: here is the ioy, patience, and victorie of the Saints of God, for he must reigne, untill hee hath put all his enemies vnder his feete. Who then can be discouraged with any thing that befalleth vnto him, eyther of bodie, or grieve of minde, or losse of goods and friends? Is it not Christ that dyed for vs, and which is risen againe, who is also at the ryght hande of God, and maketh request for vs? Who shall lay any thing vnto our charge? who shal condemne vs? If Christ be on our side, as hee is most certaynely, being our head, who then can bee agaynst vs? howe can wee lacke any thing in this lyfe, when God hath given his Sonne for vs? What man or woman woulde thinke to lacke any thing earthly, that had a King to his Father, or a Prince to bee his brother? and shall wee bee of so litle fayth, to thinke that wee can lacke ought, hauing G D D the great King ouer al the world, to be our louing Father, and Iesus Christ his Sonne, the Prince of all princes to bee our owne brother? This were madnesse to thinke or conceiue: but yet if wee bee wauering through incredulitie, let vs saue and praye with the man in the Gospel, Lorde helpe my vn-beliefe:

The sixt Lecture.

beliefe : and with the Apostles let vs
saye, Lorde increase our fayth in vs, and
make it strong agaynst all tentations of
Satan. Seeing then that Iesus Christ
is of that power, that he is able to bring
to passe all thinges, Gods children may
assure them selues of a singular de-
fence agaynst all their enemies. For who
shall separate vs from the loue of Christ?
Shall tribulation, or anguish, or perse-
cution, or famine, or nakednesse, or
peryll, or sworde? Nay (dearely beloued)
I am certaynely perswaded, that neither
death, nor life, nor angels, nor principa-
lities, nor powers, nor thinges present,
nor thinges to come, nor heygth, nor
depth, nor any other creature shall bee a-
ble to separate vs from the loue of GOD,
which is in Christ Iesus our Lorde: for in
all these thinges wee are more then con-
querours through him that loued vs, and
this is our Christ that sitteth in the hea-
uens for vs. By this his glorie and power
euer since his ascending, hee hath mayn-
tayned the estate and welfare of his Con-
gregation, and will doe to the ende of the
worlde. The last thing wee learne by
Christes ascension, is this, that he is also

R.iiii.

ascended

[The fixt Lecture.

ascended to leade captiuitie captiue, that
is to say, to beate downe and ouerthrowe
all his foes, and such as ryle vp heere a-
gaynst him: so that as his power is a great
comfort to his spouse, so it is as great a
terroure and grieve to the wicked repro-
bates, to thinke or to consider of it. For it
maketh them to frette and fume, and to
bee euer at their wittes ende for sorowe
and grieve, that hee must overcome in spite
of their teeth. Then wee learne, that our
enemies shall not alway triumph ouer vs,
they shall not still haue vs in their bandes,
in prison and thraldome, but one day they
surely them selues shall come to confusion
and shame. The Scriptures, when they
will paynt out Christ vnto vs in mercie to-
warde his Church, they giue him the name
of a meeke and gentle Lambe, apparelled
in white, making no shurre or cry in the
streetes, not breaking a brused reede, nor
quenching a smoking flaxe, Matthewe 12.
But when the Prophets will sette forth
Christ in his maiestie and glorie, after his
ascension, they giue him the name and pro-
pertie of a fierce Lion, all apparelled in
redde and bloody garmentes, with a rodde
and

The sixt Lecture.

and scepter of iron in his hande to rule and gouerne all nations. And this no doubt is, to cause & make the enemies of his Church to quake, euen as hee shewed him selfe in a vision to Saint Iohn his beloued disciple, to comfort him no doubt, but to terrifie the enemies which were shortly to goe about to destroy the Church of God. Wee reade in the Reuelation i. cha. that as Iohn turned backe to heare the voyce that spake vnto him, Christ shewed him selfe vnto him in his maiestie, as he was able to conceiue: for he saw seuen goldē candlesticks, & in the midst of the seuen golden candlesticks, one like vnto the sonne of mā, clothed with a garment downe to the feete, and girded about the pappes with a golden girdle: his head and heares were white as white wooll, and as snowe, and his eyes were as a flame of fire, and his feete lyke vnto fine brasse, burning as in a furnace, and his voyce as the sound of many waters, and he had in his ryght hand seuen starres, and out of his mouth went a sharpe two edged swoorde, and his face shone as the Sunne shyneth in his strength. This vision of Christ in his glorie was so fearefull, that it made Iohn him selfe afrayde, but the Lorde dyd shewe him
him

The sixt Lecture.

him selfe so, to comferte his seruauntes
which should suffer persecution a litle after,
but to threaten the enemies by his mightie
power. This is that which the holy Ghost
spake long since by David, The Lorde
reigneth, let the people tremble, hee sitteth
betweene the Cherubims, let the earth be
mooued, the Lorde is great in Zion, and
he is hie aboue all people. The Lorde
that is at thy ryght hande, shall wounde
Kings in the day of his wrath, he shall bee
iudge among the heathen, he shall fill all
with dead bodyes, and smite the heades
ouer great countreys. Were wee see howe
David speaketh most magnificently of
this glorious kingdome of Christ, beyng
nowe exalted aboue the heauens by his as-
cension: howe hee assureth the enemies of
destruction, but promisseth deliuerie to the
godly in the Church. As Christ did alwayes
deliuer his Church, euen from the begin-
ning, Noah from the flood, drowning the
rest, Lot from Sodome, when hee con-
sumed the remnant with fire, the Israelites
from the bondage of Egypt, and the ty-
ranny of king Pharao, ouerthrowing his
enemies in the redde sea, for Christ was that
great

The sixt Lecture,

great Angel that went before them: likewise in destroying the Assyrians so many thousandes in one nyght, and saving good king Hezekia and the rest, so did hee most wonderfully destroy great Babylon, and ransome thence his owne prisoners: finally, howe he destroyed the Edomites, the Ammonites, the Moabites, the Philistines, and the Canaanites, they that reade the histories of y Bible, shal wel perceiue: as (I say) Christ hath done these thinges to his enemies before his incarnation, so especially after hee was receyued vp in glorie, hee hath done the like. Howe mightily did hee suppress and beate downe the great rage and furie of Saul, beyng armed and sette as a fierce Tyger, or Lion, to destroy both man, woman and childe of Christs flocke: But the Lorde Iesus from heauen subdued him, and made him as tame as a Lambe, Actes 9. Did hee not cutte off in lyke sort that cruell tyrant Herode, that killed James, & had also taken Peter: It is sayd, that in his pryde he gaue not **G D** the honour and glorie, and therefore was immediatly strooken of the angel, and most shamefully eaten vp of wormes, Actes 12.

Howe

The sixt Lecture.

Howe Julian the Emperour, that wicked forsaker and persecutour of the Christians, was handled by the iustice of God, and ended his life miserably. So Zoncnus in in his sixt booke of his storie, the seconde Chapter, doeth sufficiently declare, that he was not killed by any of his enemies, but by one of his owne souldoyers: And when he was strooken with the darte, and wounded to death, hee vnderstood well the cause of it to bee, for persecuting Christ and the Christians: for hee tooke the blood out of his wounde, and flang it vp into the ayre, as if hee had seene Christ, and accused him of his death, as in deede hee was the chiefe author of it, to punishe that wicked reprobate, which had so before contemned and mocked his worde and Gospel. They that list to reade histories, either prophane or diuine, shall see howe the tyrantes, and murdering Emperours of Christes Church, haue bene by Iesus Christ in his glory taken miserably out of this life. Consider all the Emperours of Rome that persecuted the Church, what became of them, and howe they dyed. Was not Nero that monster, partly by himselfe, and partly by one of his owne men, thrust through with a dagger, as

The sixt Lecture.

as Suetonius, and others do report: Cal-
ba, Otho, and Vitellius, did they not suf-
fer the like? Did not Domitian destroy
his owne brother Titus, and poisoned him?
and was not Titus a persecuter of the
Jewes? Domitian was miserably kyled
by one Stephanus his man, Maximinus
slayne by his owne armie, Commodus
kyled of Narcissus, Macrinus thrust cho-
rowe by his souldiers, Decius killed by
his enemies, Valerianus pearled with a
speare of the Persians, Pilate after hee
had crucified our Saviour Christ, with-
in fewe yeeres after, was hee not dyuen
to hang him selfe for sorowe, as Judas
did before him? Dioclesian and Maxi-
minian, which were the authours of the tenth
and last persecution agaynst the Christi-
ans, deposed them selues of their imperial
function, by the secreete iudgement of God.
Maxentius the sonne of Maximian,
dranke of the same cuppe with Pharao, be-
ing both like enemies agaynst Christ and
his Church: for Maxentius was drow-
ned in the water with his harnessse vpon
his backe. The Popes of Rome, being
as great persecutours as euer were any,
of

The sixt Lecture.

of Christ and his Church, many of them haue had very wretched and shamefull endes. Alexander the sixt, was taken away with the deuill, by whome he aspyred to the papacie. Looke vpon our papistes in Queene Maries dayes, and see howe a great many of them dyed. Wee lacke not examples among vs euen fresh in memorie in those dayes. Let a man consider with him selfe, the vnhappie and vnfortunate endes of the last race of the kinges in Fraunce, and he shall say, that Christ euen in his glory doth marueilously defende his Gospel, with the professours thereof, & rewardeth their enemies according to their desertes. So that a man may iustly say and confesse with David, Doubtles there is a God that iudgeth in the earth, surely there is a Christ that defendeth his Church: for hee shall tread downe our enemies vnder vs, and destroy them that rise vp against vs, Psalme, 60. By these examples then we may haue comfort & perswade our selues that are the litle flocke of Christ, & as he hath done already, so he will doe alway for his: for he is able still, and his hande is not shortned, but as long as it was, neyther

The sixt Lecture.

neither is he chaunged. And let vs with Peter say and beleue, that the Lorde knoweth to deliuer the godly out of temptation, and to reserue the vniust vnto the day of iudgement vnder punishment. I woulde admonish therefore the wicked, and the obstinate, and persecuting Papistes of Christes Gospel, to learne to take hcede by these lessons aboue rehearsed, and not to goe on stil to prouoke and kindle the great wrath and anger of Christ against them, seeing hee is armed with vengeance and terrour agaynst them, and nowe sitteth in his throne of maiestie. These are the thinges that wee haue to beare in minde vpon this article of our faith, concerning Christ his ascension. The first poynt was of the ascension it selfe, not into the ayre or cloudes, but into heauen, proued by the manifest woorde of God, the holy scriptures: the seconde, the glory and power of it, shewing the ende of it, which was, to sitte at Gods right hande, to gouerne all things: the thirde poynt was the great assurance of fayth that commeth to vs by it, and the comfort that we conceiue by his so glorious ascension into heauen for vs. Nowe let vs
humble

The sixt Lecture.

humble our selues before this Lorde Iesus
Christ, in giuing him first most heartie and
intire thanks for all his benefites bestowed
vpon vs, especially for this, that hee hath
ascended into heauen as a conquerour, and
taken possession of heauen for vs alreadie:
and let vs pray vnto him, that as hee is as-
cended alreadie in body, so we in the meane
while may thither ascende in minde and
heart, where true ioyes are only to be found.
And seeing he is made gouernour of heaue,
and earth and al, pray we him, that he would
gouerue and defende vs here in earth, by
the assistaunce of his holy spirite, tyll wee
all meete together at our generall ascensi-
on in the vnitie of faith, and acknowledging
of the Sonne of G D D, vnto a perfect
man, vnto the measure of the age of the ful-
nesse of him. And because hee is of power
sufficient, let vs beseeche him, to bydle
and stoppe the mouthes of tyrantes, to
confounde Antichrist, which seeketh by al
meanes to extinguishe his trueth, that hee
would also hasten his conning vnto iudge-
ment for his elects sake, which grone vnder
the crosse. These things he graunt vnto vs,
which is able, euen Iesus Christ the onely
wise,

The seuenth Lecture.

wise, mighty, and immortall God, to whom
with his father, and his holy spirite, be ren-
dered all prayse, and glory, and dominion,
for euer and euer: so be it.

The seuenth Lecture

vpon the seuenth article of our
Christian faith:

*From thence shall he come to iudge both the
quicke and the dead.*

This is the seuenth article of our
beliefe, but the sixt and last of the
that cōcerns p person of Christ,
and onely of all the rest of the
five going before, remaineth to be fulfilled,
and in his time accomplished. For as con-
cerning the other articles of our sauiour
Christes person, which are the five former,
we beleue most constantly, that they are al
already perfourmed and verified: namely,
first, that he hath bene conceived, secondly,
borne, thirdly, died, fourthly, risen againe,
fifthly, and ascended into heauen. Onely
this we beleue yet to be to come, that is, to
iudge the quicke and the dead. The mea-
ning of this article is this: I that am a
L Christian

The seventh Lecture.

Christian man, womā, or childe, doe beleue assuredly, that Christ shall come againe visibly in the great and latter daye of iudgement, with glorie and power from heauen, as he was seene to go vp accompanied with his holy angels, to iudge al the world most iustly, both those that are already dead, and those that he shal finde alieue at his cōming, and that none shall escape his iudgement seate, 2. Cor. 5. to this ende, that the good may be rewarded with everlasting life and immortallitie, & the wicked punished with everlasting death and destruction, from the presence of the Lord, and from the glory of his power, 2. Thes. 1. The Lord Iesus even in this life, doeth shewe and set forth vnto all the worlde most wonderfull signes and tokens, both of his mercy to the elect, and iustice to y^e reprobate: but because his kingdom is not of this worlde, therefore our faith must amount hie to consider of his last comming, wherein hee shall shewe as great glorie and maiestie, as he did humilitie and meekenes in his first comming in the flesh. For as we doe beleue that he is appointed of his father, to bee the sauour and redeemer of mankinde: so doe we also confesse

The seventh Lecture.

confesse him to be ordeined the great iudge
of the vniuersall world, & that it is he alone
that shall iudge with vnspeakeable glory,
both great and small at his appearance: so
that although many men thinke that there
is no generall iudgement, yet at the last,
they shall feele that this iudge shal summe
them all to appeare most fearefully before
his imperiall throne of maiestie. And this
iudgement of Christ standeth with good
reason and iustice, that it should be openly
seene and perceiued of all men at the last,
lest either the wisdom of the flesh or mans
reason, or the multitude of y wicked should
be able iustly to charge vs (as they do most
vniustly) that we faine to our selues a God,
a Lord, a Christ, and such an head as neuer
sheweth him selfe, nor was seene of men.
Wherefore to auoyde this slander and re-
proche of the blasphemous mouthes which
say, There is now your God: let him shew
him selfe: we (I say) doe beleetue, that one
daye hee shall come to iudge the whole
earth. For this is that, that Saint Iohn
sayeth in his Reuelation, 1. 7. Beholde,
he commeth with cloudes, and euery eye
shal see him, euen they which pearced him
through,

L. ii. through,
a b c d e f h i k l m n o p q r s

The seventh Lecture,

through, and all kinreds of the earth shall wayle before him, euen so, Amen. Let the wicked men therefore, and the mockers of this iudgement, triumphe neuer so much, yet shall they not be able to hinder or disannull the deuice and purpose of the Lorde. They doe in deede bende their tongues like bowes, to shoote out blasphemies against the Lord, saying, Where is the promise of his comming? But let those men vnderstande, that as the Lorde Iesus was seene to goe vp into heauen, so shall hee come downe agayne from heauen, as the Angels of God reported, Actes 1.11. And albeit they will not beleue it, but make a iest of it, yet they shall feelee it one daye to their great payne and sorowe. It is meete then, and requisite, that he that was (for our saluation before the iudgement seat of mā) vniustly condemned, shoulde shewe in the ende howe great his iurisdiction and authoritie ouer al flesh is, and what his iustice requireth. Seeing then we must all appeare before the iudgement seate of Christ, to receiue euery man according to his woorkes which he hath done here in his body, whether they be good or bad: for the more orderly proceeding in this matter, let vs consider

The seventh Lecture.

Consider howe many things are necessarily to be marked in this iudgement. There are seven points to be obserued in this matter: first, the iudgement it self, secondly, & iudge, thirdly, the persons that shall bee iudged, fourthly, the maner of this iudgement, after what sort it shall be, fifthly, the time, sixthly, & place, and last of all, the finall cause or ende of this iudgement, wherefore it is ordeined and reserued. But before we speak of these things in order, we must answer to an objection, which is commonly made of the vnskillfull and vnlearned against this iudgement: for when they hear of this iudgement, they aske to what ende it shall be, seeing euery man that dieth, is iudged already, either to heauen, or els to hel, as soone as the breath is out of his body: therefore it may seeme that this day is superfluous & needeles. To this we make answer, that iudgement is of two sortes, for there is a particular iudgement, and a generall. In y^e particular iudgement of God, euery mā is iudged in soule incontinently, as he departeth this life, but this is for the soule only. In y^e generall iudgement, both the body & soule shalbe ioyned together, and so enter either into ioye, if they beleue in Christ, or into

The seventh Lecture.

payne, if they beleue not. For vntill this day the man is but vnperfite, as hauing the soule onely in blisse, and not his bodye, which shall in this iudgement bee raysed vp, and put vnto the soule. To this ende is the generall iudgement: and this article doeth proue vnto vs the resurrection of our bodies: for if all must bee iudged, euen in the bodies also, then the bodies of the dead must rise agayne, and come to iudgement, to receiue in their bodies, either euermlasting life to immortalitie, if they haue done well here: or els euermlasting death, to their endles payne and griefe. Agayne, this daye is to make manifest vnto all men in the worlde, euery mans estate, eyther to saluation or condemnation: for all shall appeare together before their iudge visibly. The scripture doeth make mention of three comings of Christ. The one was in the flesh among the Iewes in very poore estate, base and simple, when hee did redeeme vs: this we doe beleue to bee past and fulfilled already according to the Prophets, against that wicked opinion of the Iewes, which deny he is come in the flesh. Another coming of Christ is by his holy spirite, grace,

The seventh Lecture.

grace, power, and worde into our heartes;
and when his ministers doe come vnto
vs in his name to preache his worde and
Gospell vnto vs, then is he sayde to come
vnto vs. Of this coming vnto euery faith-
full mans conscience, our sauour speaketh
of in the 14. of Saint Iohns Gospel on this
wyse, If any man loue me, hee will keepe
my worde, and my father will loue him,
and we will come vnto him, and dwell
with him. And againe, a litle before, He
that loueth me, shalbe loued of my father,
and I will loue him, and will shewe mine
owne selfe vnto him. So we doe pray that
his kingdome of grace may come vnto
vs, and wholly possesse our heartes and
myndes. But neither of these commings
doe wee speake of in this place. The thirde
comming of Christ is to iudgement most
royally in his glorious kingdome, with all
his mighty and holy Angels, and whole
number of his Saintes, at the last daye,
when all shall appeare before him. The
last iudgement of Christ (which was the
first part of our diuision) is most cer-
taine and sure to come: if any doubt of it,
let him reade these places for his confirma-
tion, for to reckon the all vp, were too long

The seventh Lecture.

and tedious a matter: Matth. 24. 25. Mark 13. Luke 21. Iohn 5. Act. 1. 17. & 10. chap. Rom. 14. 1. Cor. 15. 2. Cor. 5. Phil. 3. Colo. 3. 1. Thes. 4. 2. Thes. 1. 1. Tim. 6. 2. Tim. 4. Titus 2. Heb. 9. Iam. 5. 8. 1. Pet. 1. & 5. cha. 2. Pet. 3. 1. Ioh. 3. 2. Iude 14. Reuel. 1. & 20. chap. This iudgemēt of Christ shalbe most iust and byright: & although hee were most falsly iudged and condemned, yet shall he iudge his enemies most truely, Iohn 8. frō whose iudgement it shall not be lawfull for any man to appeale. Wee knowe, saith Paul, that the iudgement of God is according to righteousness, Rō. 2. And Abraham affirmed the like, and so did Dauid, The Lord shal iudge his people with equitie. Although iudges here be corrupt and faulty, as bribed with giftes, affectioned with friendes, lead with feare, moued with fauour, or by any other meanes induced to peruert iustice, yet Christes iudgement shall haue none of all those corruptions and infirmities. He shall haue most diuine, yea, infinite wisdome, that hee be not deceiued, not onely to see thinges open and manifest, but also to iudge and to discerne the very secretes and thoughtes of the heart, as Paul sayth, Hee will lighten the things

The seventh Lecture.

things hid in darknesse, and make the counsels of the heartes manifest, 1. Cor. 4. His sentence shall be sincere and sounde, not partial, inclining more to one part, then to another, in whome neither the loue of friends, nor feare of foes, nor bribery by giftes and rewardes, shal haue any part or place. For there is no respect of persons with Christ, Roman. 2. Seeing then (beloued) that this iudgement is so seuer and straight, let vs be diligent, that we may be founde of him in peace without spot, and blamelesse, as S. Peter doeth counsell vs. Thus much for y^e iudgement it selfe, which was the first thing proposed. Now let vs come to the second part, to consider who is our iudge. It is sayde, that he shall come to iudge, that is, Christ: for to him is al iudgement committed, & the father doth iudge in the person of his sonne, Iohn. 5. because all men shoulde honour the sonne, as they honour y^e father. I neede not to bring many places for the prooofe of this, the scriptures are full of it, that Christ is y^e supreme iudge, and I hope I neede not to perswade men in the doctrine. Let vs rather see what we may gather out of this doctrine, and apply it to our consciences, for our consolation

on

The seuenth Lecture.

on & comfort. The vse of this doctrine, & Christ is our iudge, is two fold: either in respect of & wicked, or els as concerning & good. As concerning the good, & Christ shall be their only iudge, they cā not but greatly reioyce & conceiue a wonderful comfort, & their sauour & brother shal be their iudge, who although he wil not iudge partially, yet surely being a brother & sauour, yea & head of his body, will iudge most mercifully: therefore our sauour biddeth vs, when we see this iudgement drawe neere, to lift vp our heades and to reioyce, because our redemption draweth on. For how should we feare, whē Christ wil make vs iudges with him: as he sayth, Ye that haue folowed me in y regeneration, shal sit vpo twelue thrones, & iudge y twelue tribes of Israel. And Paul sayth, Doe ye not know, that y saintes shal iudge the world? Not that we shall be iudges with Christ, but & we shal allow & approue his iudgemēt. For to speak properly, the elect shal not be iudged, but the wicked shall be iudged to euerlasting fire. This certainly is no smal comfort for weake consciences, to consider & the prince shal iudge his owne people & subiectes, the head his members,

The seventh Lecture.

members, & the aduocate his clients. Who then can he condemne those, for whose safeguard he doth come, & will ratifye y^e promise of euerlasting blisse, which he hath promised here in this life by his Gospel: We shal not the be cited before any other tribunall seate, the of our louing bridegrome, who shal make himselfe ready to receiue his spouse & wife, vnto himselfe for ever. Reuelat. 21. This day is called the mariage day of the Lambe, and his supper: and his wife shall then be arayed with pure and fine linen and shining, which is y^e righteousness of sayntes. Let vs therefore be glad and reioyce, and giue glory to him y^e sitteth vpon y^e throne. There can be no day here so ioyful as this, yea al comfort is nothing to this, y^e Christ shalbe our iudge. He cannot cast away the for whom he hath died: he cannot deny himself. Paul when he considered of this iudge and iudgemēt, reioyced euē in prisō, y^e a crowne of righteousness was laid vp for him, which the righteous iudge Christ Iesus would giue vnto him in y^e day, 2. Tim. 4. And here we learne a very good lesson by the way, y^e if Christ be our iudge, we must (when we cannot haue redresse here, or iudgement equally ministred vnto vs) referre our causes
and

The seuenth Lecture.

and matters of iniurie to him, who is able to refoꝛme all things, and will at his comming. So that we must not, which are priuate men, reuenge our owne quarels and iniuries, but commit them al to him without murmuring, and hee will iudge them iustly. Then this doth teache vs patience, to wayte foꝛ this comming of Christ, to iudge all thinges orderly. And this good counsaile did Saint Iames giue in his time to the pooꝛe oppressed labourers & husbandmen, which were defrauded by þ rich men, & had their hieꝛ and wages kept backe: hee doeth comfort them in this respect, þ Christ wil come to iudge their cause, saying, Be patient, brethren, vntill the comming of the Lord, and settle your heartes: foꝛ the comming of our Lorde draweth nere. **¶** And our sauiour Christ sayde, Luk. 18. that God will auenge his elect, which cry day and night vnto him, and that shortly. **¶** Whereby we may gather also, that the day of iudgement is not farre off as the wicked doe suppose, but draweth on, euery day nearer then other. Let vs therefore, as our sauiour doth counsel vs, watch and pray continually, that we may be able to stand before him at his comming to iudgemēt. **¶** We see

The seuenth Lecture.

see then that we must commit our causes
to Christ, & offer our complaintes against
the wicked to him, and then doutles with
our eyes we shal behold & see the reward
of the wicked, Psal. 91. As this is very
comfortable doctrine to the godly, to heare
that Christ is their iudge and auditor of
al their causes: so is it as doleful and grie-
uous a thing to the wicked and cast awaies,
to wey with themselves, that Christ their e-
nemy shalbe their iudge, whome they haue
alwayes in their life time hated, made a
mocke of, and had in vtter contempt, both
him, his Gospel, and ministers of his word
and sacraments. This shall pearce them to
the very heart, to see him their iudge, whom
they could neuer abyde: yea his sight, and
presence shalbe so feareful, and terrible vn-
to them all, that they shall curse the time,
that euer they were borne: for they shal hide
themselves in dennes, and rockes of the
mountaines, and shall say to the hilles, Fall
vpon vs, and hide vs from the presence of
him that sitteth vpon the throne, and from
the wrath of the Lambe: for the great day
of his wrath is come, and who can stande?
These and the like wordes shall they utter
for dolour and anguish of minde, and yet
finde

The seventh Lecture.

finde no comfort: for they haue refused the
Lorde and God of all comfort here vpon
the earth, and therefore shall not haue him
there to be their comforter. And S. Iohn
doeth tell vs who these are, to whome
this iudge Iesus shalbe so fierce and cruel:
euen the kinges of the earth, and the great
men, and the riche men, and the chiefe
captaines, and the mightie men, and e-
uery bond man, and euery free man,
Reuelation 6, not meaning all kings, and
noble men, but some of euery state and
sorte of men, yea, the greater part of euery
degree of men, especially of great men:
for not many noble, not many wise, not
many mightie men are called to the know-
ledge of y^e Gospel, lest they should bragge:
but rather the poore, the base, the vnwise
are chosen, because they should not vane
of their worthinesse, as Paul doeth tell vs
in the 1. Corinthians, 1 Chap. most nota-
bly. To conclude this part, seeing the
Lord shal be iudge to the wicked, euen the
Lord Iesus, to render flaming fire, and
vengeance vnto them that know not God,
and obey not his Gospel, this may teach
them to feare and to liue somewhat more
orderly, if not for the loue of God, of
heauen,

The seventh Lecture.

heauen, and vertue: yet for feare of hell, death and damnation, to auoyde þ punishment that wil light vpon sinne at that day. Let vs come to þ third poynt. The persōs that shall come before this iudge to be examined and tried in iudgement, they are sayde here to be the quicke and the dead, that is to say, al, both þ liuing and the dead. But here some may aske this question, Seeing it is appointed to al mē once to die, because they are mortal, how is it said here, that some shall be quicke and aliue at the comming of Christ? To this wee make answer, that they that shalbe aliue at the second comming of Christ to iudgement shall as it were dye, for they shall all be changed and renewed, and that suddenly, as if they had bene long dead before: and this is the meaning of Paul, 1 Corinth. 15. Wee shal not all dye, that is, wee shall not all be layde in the graue as others, but we shall all be in a moment altered, which shalbe in steade of a death vnto vs. So we see what we haue to answer to this question. The persons then þ are to be summoned & cited to appeare by þ voyce of þ Archangel & trūpet of God, in

The seventh Lecture.

a woord generally are all men, that euer haue bene from the first man Adam, or shalbe to the last man that shalbe bozne here vpon the earth. None can escape this iudge, or hide himselfe away from his sight, which seeth into the bottome of the sea, euen into the middest of the earth and hell: none shalbe forgotten, not the lest childe that is, for he hath all written in his bookes, both good and bad, great and small: for these are the wordes of the holy Ghost, We must all appeare before the iudgement seate of Christ. And againe, As I liue, saith the Lord, euery knee shall bowe to me, and euery tongue confesse to me. None then shalbe missing: no not the great Monarches, Emperours, and Kings of the earth shall helpe theselues here or flee away, but they shalbe brought to iudgement, and stand at y^e barre as others do, & be brought as lowe as the lowest. Well, let vs apply this doctrine for our vse, to profit by it. Of this doctrine, that we must al come to iudgement, and none escape, Paul gathereth this argument and lesson: that knowing the terror of the Lorde, we should doe our duety, that both dwelling at home and removing from home, wee may be acceptable vnto

The seventh Lecture.

vnto him. For it made Paul the more resolute to doe his office and function in preaching, saying, We knowing this, perswade men, and are made manifest vnto God, and I trust also that we are made manifest vnto your consciences, 2. Corin. 5. Fourthly, let vs see the maner and order of this generall iudgement. Our Saviour Christ doeth most liuely describe it in the 25. of Matthewes Gospel, saying, When the Sonne of man commeth in his glory, and all the holy angels with him, then shall he sit vpon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another, as a shepheard separateth the sheepe from the goates, and he shal set the sheepe on his right hand, and the goates on his left: then shall the king say to them on his right hand, Come ye blessed of my Father, take the inheritance of the kingdome prepared for you, from the foundation of the world: For I was hungry, and ye gaue me meate, I was thirstie, and ye gaue mee drinke, I was a stranger, and ye tooke me in vnto you, I was naked, and ye clothed me, I was sicke, and ye visited me, I was in prison, and ye came vnto me, and so forth.

M. i.

Then

The seventh Lecture.

Then shal he say to them on his left hand,
Depart frō mee ye cursed into euerlasting
fire, which is prepared for the deuill and
his angels: For I was an hungred, and yee
gaue mee no meate, I thirsted, and yee
gaue me no drinke, &c. And these shall
goe into euerlasting payne, and the righ-
teous into life eternall. Here wee see the
fourme and order of this iudgement, de-
scribed most liuely vnto vs in the person of
Christ a King, putting some on the ryght
hande, and some on the left hande. S. Paul
also doth set it out vnto vs most excellētly,
that the Lord Iesus shall descend frō hea-
uen with a shoute, and with the voyce of
the Archangel, and Trumpet of God, and
the dead in Christ shall ryse first, and wee
which remayne aliue, shall bee caught vp
with them also into the cloudes, to meete
the Lorde in the ayre: and so shall we bee
euer with the Lorde. Where note, that he
setteth it out onely for the comfort of the
godly, making no mention in this place of
the wicked. Saint Peter saith, It shall be
as a thiefe in the nyght, in the which the
heauens shall passe away with a noyse,
and the elementes shall melt with heate,
and the earth with the woorkes that are
therein,

The scuenth Lecture.

therein, shalbe burnt vp. 2. Pet. 3. S. Iohn in the Reuelation doeth very effectually expresse this thing in like maner: for he saith, that a great white throne was set which he saw, and one that sate vpon it, and the dead stood both great & smal before God, the bookes were opened, y sea, and death, and hel gaue vp their dead, and euery man was iudged according to the things written in the bookes, Reuel. 20. Wee learne this good lesson by it, as Peter doeth teach vs, that seeing the maner of this great and last day of iudgement by Christ, shall be so terrible in respect of the alteration of the creatures, wee ought to be holy in all conuersation and godlinesse, looking, and hasting for the comming of that day of the Lorde Iesus to iudgement. And here furthermore wee gather, that heauen and earth shall be dissolued, and made newe, that this worlde nowe shall haue an ende, as it had a beginning, contrary to the false opinion of the Philosophers and wicked Atheistes of our time, which thinke that all things shall continue (as they doe) for euer. Thus much for the maner of the iudgement. Nowe as concerning the time, our Saviour Christ hath forewarned vs, that it is not for vs to

The seuenth Lecture.

knowe the times and seasons which the father hath put in his owne power, Act. 1. For of that daye and houre, knoweth no man: no not the angels which are in heauen, neyther the Sonne him selfe, but my Father onely (saith Christ.) Which is to be vnderstoode, that Christ knoweth not the latter day as hee is man, but as he is the eternall God, and one with his Father, euen his wisdom, he knoweth it, and al things else. We see then, that the day and houre is most vncertaine, and yet the thing it selfe most certaine that it shall be. But although this day and houre be vnknewen, yet notwithstanding, our Saviour Christ hath giuen vs signes and tokens of his comming, which may sturre vs vp the more warily to waite for his comming. These things our Saviour sayd shoulde come to passe before he came, & we see they are fulfilled already: many shall come in his name to deceiue vs, saying, I am Christ, & shall deceyue many: we shall heare of warres: nation shall rise against nation, realme against realme, there shall be famine, earthquakes, and pestilence in diuers places: the godly shall be afflicted, killed, and hated of al men for Christs sake: many shall bee offended at the Gospel, and betray

The seuenth Lecture.

betray one another: the father the sonne, and the sonne the father: the brother against the brother, shall rise, and put him to death: false prophets shall arise and deceiue many, iniquitie shall be increased, and the loue of many shall bee colde, and the Gospel shall be preached vnto all nations, and then shall the end come. Furthermore there shall be signes in the sunne, and in the moone, and in the starres: y sunne shall be darkened, the moone shall not giue her lyght, and the starres of heauen shall fall: which things haue come to passe, whither you take them litterally, or allegorically: for both the sunne and moone hath bene eclipsed, and signes and wonders haue appeared in the starres, and if ye take the sonne for the worde of God and Gospel, we see it hath bene darkened, and abused by the Papistes. The moone which doth represent the Church, which taketh her light from the sunne Iesus Christ, hath ben persecuted & turned into blood, and not giuen her light by reason of troubles: and the starres which are likened to the preachers, haue fallen away, and other wise strept aside. These things and the lyke may put vs in minde, that the coming of Christ is not far off, euen as when we see the trees begin to

The seuenth Lecture.

budde, we know then that the spring time is neere. We know furthermore that the time of this iudgement shalbe very sudden, as the lightnings, or as the coming of a thiefe, and as the sudden crying out of a woman with childe. For as it was in the dayes of y^e floud in Noes time, the waters came and tooke them all away, so shall the comming of the sonne of man be. Likewise also, as it was in the dayes of Lot, they ate, they dranke, they bought, they solde, they planted, they buylt, they gaue in marriage, and married wiues, but in y^e day that Lot went out of Sodom, it rayned fire & brimstone from heauen, and destroyed them all. After these ensamples shall it be in the day whē the Sonne of man is reuealed. And surely this day is hid from our eyes, that we shoulde be prepared euery day, & not be secure or careles, to differre repentance, and put it off from day to day, as a great many do among vs. Seeing then the time is at hand, and yet vnknewē, we ought to be prepared and be in a readines, & to follow our Masters counsel: for he saith, Take heed to your selues, least at any time your hearts be oppressed with surfeting & drunkenness, and cares of this life, and least that day come on you at vnwares: for as a snare shall

The seuenth Lecture.

shall it come vpon all them that dwell vpon the face of the whole earth. Watch therefore and pray continually, that ye may be counted worthy to escape all these things that shall come to passe, & that ye may stande before the Sonne of man. This daye is as the day and time of our death, as we knowe not when we shall die, and yet it is most certaine that we shall die: so it is with this day. And whether a man shoulde looke for the day of his death, or this day of iudgement first, truely I can not tell: they are both so vncertaine, neither haue we longer warrant of time prescribed vnto vs in the scriptures of the one, then of the other. I praye God, the Lord Iesus may finde vs as good seruants, doing his will and worke at his comming, that wee may haue our candles burning in our handes, with oyle in our lampes, and the marriage garment on our backs, ready to open the doore, when he cometh and knocketh for vs. Happy shal we be if the Lord find vs so doing: otherwise, if he finde vs smiting our fellow seruants, eating and drinking, & being drunken, he shal come vpon vs at vnwares, and cut vs in pieces, & giue vs our portion with the vbelieuers & hypocrites, where shalbe weeping and gna-

The seventh Lecture.

thing of teeth. Let vs therefore I beseeche you brethren by the Lorde Iesus, knowing the time is short and at hande, even in the doores, gird vp the loines of our minde, that when our Saviour knocketh, we may open vnto him immediatly. Thus wee see what we haue to note and learne vpon the time of the comming of Christ vnto iudgement. The place also is to be considered, the nations and kinreds of the people that shall appeare that day, are so many and innumerable, that the earth shall not bee able to conteyne them all: therefore Saint Paul saith, that we shall be caught vp in the cloudes, to meete the Lord in the ayre. So that all shall bee taken vp into the ayre as the place of iudgement. But I come to the last poynt which is more materiall to our purpose, for what ende this great and last day is reserved and kept in store. It hath two endes or causes, why it is ordayned of the Lorde: the one is, that the godly may be deliuered out of their miseries and troubles, which they haue here stoutly endured for Christes sake, and be receyued into euerlasting life. The other is, that the wicked & reprobate, and all the companie of infidels, which haue here contemned the Lord, & liued in pleasure
and

The seuenth Lecture.

and delites of the fleshe, may be iustly punished as they haue well deserued, with euerlasting fire & brimstone, which is the second death. For it might seeme if there were no iudgement or life after this, y^e the Lord were not iust in his doings: for neither are y^e godly and ryghteous rewarded many times in this life, neyther are the vngodly punished for their offences while they liue here, for the most part. Now God is most iust, which will rewarde all godlines and vertue, and seuerely punish vice and wickednes. These two endes, both our Sauour mention in the general iudgement: the one sort saith he, shall goe into euerlasting life, and the other sort into euerlasting fire, Matth. 25. Saint Paul likewise doth make mention of these causes, in the second epist. of the Thesalonians, the first chapter, shewing as well what the good shall haue, as the bad, saying on this wise, It is a righteous thing with God, to recompense tribulation to them that trouble you, and to you which are troubled, rest with vs, when the Lord Iesus shall shewe him selfe from heauen with his mighty angels in flaming fire, rendring vengeance vnto them that do not knowe GOD, and which obey not the Gospel of
our

The seuenth Lecture.

our Lorde Iesus Christ, which shalbe punished with euerlasting perdition from the presence of the Lord, and from the glorie of his power: thus much for the wicked. Now foloweth rewarde for the good, when hee shall come to bee glorified in his saintes, and to bee made marueylous in all them that beleue in that day. Here wee may haue a notable discourse, as is in any place of scripture, why our sauiour Christ shal come to iudgement, both in respect of the good and bad: yea, the wicked angels and spirites them selues, as Jude saith, hee hath reserved in euerlasting chaines of darkenesse, vnto the iudgement of the great day. This day is greatly desired and longed for of the godly, and especially of the true ministers of Christes Gospell, that their cause may bee knownen to bee good agaynst the wicked, and their sayings verified concerning this iudgement: for surely there is nothing almost seene of God, or beleueed of the wicked vntyll that day. Tell them of this day, and terrifie them with it, they make a mocke at it, they count them for fooles and simple persons, that liue a godly and Christian life: but when this day commeth, (as it will come certainly) it will make a recompence

The seuenth Lecture.

compence for all, and they shall finde all our sayings & threathings to be most true. Therefore the godly desire it in respect of Gods glorie chiefly, which the wicked haue defaced. A great many of them thinke that there is neyther hell nor heauen, God nor Deuill, and that all are but fables that wee speake of this day, and so they growe to an vtter contempt of God and all godlines. But (as the Lord liueth) they shall finde it true by experience, which they woulde not here embrace by fayth: yea, they shall confesse themselves starke fooles, and the godlie men to bee wise in deede, **Wisdomes** 5. Christ Iesus shall bee that great Lorde and riche master of the house, which shall come to take an account of his seruantes talents giuen vnto them to encrease and vse to his honour and glory, and to the good and diligent seruautes shall bee giue rewardes and ioy, but to the vnprofitable seruantes, stripes and paine eternall. This shalbe the newe married bridegrome and husbände, which shall come to make a choise of the wise and chaste virgins, which haue kept them selues pure vnto him, from the foolishhe and vnchaste, which haue defyled them selues with the wicked worlde.

In

The seuenth Lecture.

In that day Christ shalbe that good and diligent husbandman, which shal come to gather the wheate in the time of haruest into his barnes for his owne vse, but shall burne the chaffe with vnquenchable fire. And to conclude, hee shall be that great shepheard which shall diuide the lambes and sheepe from the goates, the one to sitte on his right hande in ioy, the other to sitte on his left hande in sorowe: to this ende no doubt shall our sauour Christe come, and then shall it be saide, O happie and thise happie was hee that was a faithfull seruant, a chaste virgin to Christ, the good corne, the meeke lambe of Iesus Christ. But this of the wicked spoken, then shalbe too late, and repentance at that time shalbe in vayne. I counsell all men therefore that will not there repent that euer they were borne, as the wicked shall doe, that they woulde in the name of Iesus Christe, repent here betime, and aske the spirite of the Lord to amende their liues, that they put not off from day to day, vntill they are olde, or haue all thinges as they woulde. The Lorde will come suddenly vpon such an one, taking him away in his sinne. If wee woulde lay the remembrance of this iudgement day often before
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The seuenth Lecture.

our eyes, to sturre vp our selues with-
all, and to awaken our dull spirites and
senses, it woulde keepe vs in great feare
and awe before our Lorde **G D D**,
and drawe vs from much sinne and abomi-
nation, which nowe for lacke of thinking
vpon this day, is committed euery where,
both at home and abroade, as well in the
countrey and base mens houses, as in the
court and great mens places. Well, wee
shoulde doe as a godly father did in the pri-
mitiue Church, that whether wee eate or
drynke, whether wee sleepe or wake, or
whatsoeuer wee doe, wee shoulde thinke al-
wayes this day to be at hande, and the voyce
sounding in our eares, arise yee dead and
come to iudgement. Notable of al others,
is that lesson that Solomon doth giue vnto
vs in the booke of the preacher, the 11 and
last Chapters, concerning this matter: hee
mocketh and derideth them that delite in
sinne, as you see men commonly doe, and
afterwarde threatneth and terrifieth them
with this last iudgement, saying, Reioyce
O young man in thy youth, and let thyne
heart cheare thee in the daies of thy youth,
and walke in the wayes of thy heart, and in
the sight of thine eies: Parke now what so-
wer

The seventh Lecture.

some sauce followeth this sweet meate: but knowe, sayth hee, that for all these things, GOD will bring thee to iudgement: for God wil bring euery work into iudgemēt, & euery secret thing, whether it be good or euill. A notable glasse for all men to looke vpon, is this finall iudgement. Wee are taught by these thinges, that our felicitie and pleasure consisteth not in this life, neither can we haue it here, but it is in the lyfe to come layde vp for vs in Christ. Here are confuted all worldlings, which thinke there is no other lyfe after this, no ioy or payne. This day can not bee fearefull to the godly, for it is called our blessed hope, Titus. 2. and the godly doe loue it, 2. Timothie 4. If it bee fearefull and terrible to any, as it is, it is to those that haue no hope of heauen, and to those that put their whole pleasure and felicitie here belowe in their money and ill gotten ryches. To the fearefull and vnbeleeuynge, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and lyers, and couetous persons, this day shall bee fearefull and terrible: yea, it shall make them all to quake for feare, for they shall haue their part in the lake that burneth with fyre and brimstone, which is the seconde death,

The seuenh Lecture.

Reuelation 21. This day and the cogitation thereof, serueth most fitly, to put men in mynde of their dueties and callinges before the Lorde, for so our Sauour Christe applied it in his tyme in his Gospell, saying to them that were worldly mynded, What shall it profite a man, though he should win the whole worlde, if he lose his owne soule, or what shall a mā giue for recompēce of his soule? marke his reason, why it is dangerous, thus to hazarde and venture his soule: for, saith he, the sonne of man shal come in the glory of his father with his angels, and then shall hee giue to euery man according to his deedes, Mat. 16. so doth Paul charge Timo. especially by this iudgement day, saying, I charge thee before God, & before the Lord Iesus Christ, which shall iudge the quicke and the dead at his appearing, and in his kingdome, Preach the worde, be instant, in season and out of season, improoue, rebuke, exhort with al long suffering and doctrine, 2. Timothie 4. As if hee shoulde say in effect, There is a day of iudgement kept in store, therefore doe thy dutie diligently. This day of iudgement shall make vs very carefull to shewe forth

The seventh Lecture.

Forth all good woorkes: For Christ shall pronounce the definitive sentence vpon all men according to their woorkes, not that the godly haue deserued or merited heauen by their good woorkes, that is too great a thing to bee gotten by woorkes: for Christ hath already deserued that for vs by his good woorkes, if wee beleue in him. But Christ shall make mention of woorkes, to shewe and to signifie to all the worlde, that the godly haue not beene idle or vnfruitfull in this life, as the hypocrites are, whose sheepe skinner then shall be plucked off, and then shall they appeare to bee rauening wolues: for this cause shall the iudgement bee according to woorkes, to sturre men vpon here, while they heare this, to good woorkes, and to make manifest to all men, that the godly haue walked innocently, and that the wicked haue followed the lusts of the flesh. Our faith cannot be seene, and therefore Christ shall speake according to the effect and consequent of it, which is seene, and that is good woorkes. Christ before sheweth the cause of heauen for y^e elect, not their woorkes, but because they were blessed of his father, and that the kingdom was prepared for the before they were borne, or did any good woorkes for it, yea, before

The seventh Lecture.

before the foundations of the worlde were layde, as Paul Ephes. 1, sheweth most notably. Wherefore good Christians, flee the corruption which is in the worlde, and giue great diligence to bring forth good works, for those are good and profitable vnto mē, and so ye shall be knownen to bee good and fruitfull trees. Ioyne mozeouer vertue with your faith, & with vertue, knowledge, with knowledge, tēperance, with tēperāce, patience, with patience, godlines, with godlines, brotherly kindnesse, & with brotherly kindnes, loue. For if these things be amōg you, and aboude, they wil make you that ye neither shall be idle, nor vnfruitfull in y^e acknowledging of our Lorde Iesus Christ: and he that hath not these things, is blinde, and can not see a farre off, and hath forgotten that he was purged frō his olde sinnes. Giue therefore diligence to make your calling and election sure, for if ye doe these things, ye shal neuer fal: for by this meanes an entering shall be ministred vnto you abundantly into the everlasting kingdome of our Lord and saviour Iesus Christ. We haue heard nowe the sixe articles that appertaine to the person of Iesus Christ, and conteine the benefites he hath wrought for

The seventh Lecture.

vs, wherein is our whole saluation. For if we seeke saluation, his name Iesus, doeth shewe it is in him alone. If we desire puritie, it is in his conception. If we require a kinde of familiaritie and gentlenes, wherewith he hath made him selfe like vnto vs, we shall haue it in his natiuitie. Wouldest thou haue redemption for thy sinnes? looke it in his passion and death. If newnes of life, thou hast it in his resurrection. If inheritance of the heauenly kingdome, it is in his ascension. If thou askest a full possession of it, thou shalt haue it when hee commeth to iudgement. To be brieve, If thou desirest the giftes of the holy ghost, absolution, remission of sinnes, satisfaction, and purgation for thy vncleannes, reconciliation, mortification of the flesh, and at a worde, all treasures of euery heauely gift, thou hast them all in Iesus Christ, as in a well euer springing, and a fountaine that is neuer drie. Of whose fulnes thou and all men haue receiued, and he is made of God the father vnto thee, wisdom, righteousness, holinesse, and redemption, that thou shouldest glorie in him alone. Take heede therefore, that seeing he is all in all to thee, that thou goe not from him to any other,

The seventh Lecture.

or ascribe any one part or portion, neuer so litle, of thy saluation to any creature whatsoever. For if thou doe, thou marrest all, & Iesus Christ will haue all or neuer a whit, as Esaie sayeth, I will not giue my glorie to an other. Well, to conclude this article, let vs giue to Iesus Christ most humble and heartie thanks, that he wil one day come downe from heauen, to fetche vs vp thither vnto him, to immortall blessednesse: and let vs in the meane time desire of him the spirit of patience, to wayte for his comming to iudgement, for our full redemption, that we may haue our oyle, our garmentes, and our lampes ready, that we may be waking when he shall knocke, and open the doore forthwith vnto him, that in so doing, we may enter in with him to the mariage, & there raigne perpetually with him in the glorie of his father. Which he graunt vnto vs for his sonnes sake, to whom with the holy ghost, three persons, and one immortall God in vnitie, bee rendred all prayse, glorie, and giuing of thanks, from this time forth, for euer more. Come Lord Iesus quickly, Amen, so be it.

The eight Lecture vpon the eight article of our Christian sayth:

I beleene in the holy Ghost.

Having ended two partes of our Christian faith, y^e one concerning God the father in the first article, the other concerning Jesus Christ, the second person in trinitie, contained in the sixe articles folowing: nowe foloweth in order y^e third part, concerning our faith in God y^e holy Ghost, which is the third person in trinitie. And this is y^e eighthe article of our beliefe: I beleene in the holy Ghost, that is to say, I that am a Christian man, do beleene and trust in God the holy ghost, the third person in the blessed trinitie, which proceedeth equally from the father and the sonne, being the naturall & essentiall power of them both, & of the same substance. Which spirite sanctifieth & comforteth me in all troubles, and assureth me that I am the childe of God, and seruant of Jesus Christ, and shall haue his benefites plentifully powred vpon me. Out of this article we learne two things, first, what is the
holy

The eight Lecture.

holy ghost, secondly, what are his effects & workes, as well in it selfe, as in man, in whose heart it worketh, and moueth him forward to that which is good, to embrace and followe it with all earnestnes, but to hate and abhorre from the heart, that which is naught and wicked. This holy ghost or spirit, is the euerlasting power and infinite might of God the father, which spirite is no creature but a creator of all things, and very God, because we are here taught to beleue in him, which suerly except he were very God, were idolatrie to do: for we must not beleue in any creature, or put our trust in any, but in God onely. And that the holy ghost is God, which certaine heretikes haue denied, it is manifest in the fift chapter of the Actes of the Apostles, where saint Peter speaking of the holy ghost, nameth him God. For he reprehendeth Ananias and Sapphira his wife, for their hypocrisy and dissimulation, and telleth them that they lyed vnto the holy ghost, and immediately after sayth, that they lyed not vnto man, but vnto God. In the first of Genesis, it is sayde, that the spirite of the Lorde moued vpon the waters. This was the third person in trinitie, which ex-

The eight Lecture.

cept he had bene God, could not haue so moued vpon this great depth, and secretly by his power and maiestie, preserved and maintained it from falling to nothing. David saith, All things were made and created by the breath of his mouth. Therefore if he made al things, he was very God. For this is proper to God alone, to make & to create things. That argument of Paul in the 1. Cor. 2. chap. doth sufficiently proue this matter vnto vs, where hee saith, that this spirit searcheth al things, yea y deepe things of God, and that no man knoweth the things of God, but the spirit of God. Now if y spirit of God knoweth al things, searcheth al things, the is he very God, for no creature doth this. If this be so, the we rightly beleue in the holy ghost, & here we gather this singular comfort, that we may pray to this holy ghost at all times for his helpe, & to impart some of his knowledge vnto vs, because he hath all knowledge and vnderstanding. This is y doctrine that we gather generally of this, y the holy ghost is true & very God. For verily, except he were God, Christ would not comaunde his disciples to baptise in the name of the holy ghost, putting him in equall condition and estate

The eight Lecture.

estate with the father, and him selfe: Not
that we affirme that there be thre Gods,
but this we meane: In the one and insep-
arable diuine nature and essence of God, we
vnderstand thre persons by them selues,
distinct one frō another. But this mystery
of the trinitie, may better be belceued (and
so it is of þ faithful) then fitly expressed of
any. I leaue it therefore, to speake any fur-
ther of it vntill in the resurrection, we shall
see it as it is, and perceiue that by sight, euē
face to face, which now we conceiue by
our sayth onely. Thus much of the holy
ghost, the third person in this trinitie. Now
let vs consider the wonderfull effectes of
it, which is a thing more profitable for vs.
The effectes of the holy ghost, are of two
sortes: eyther as they are considered in
him selfe, or as they are in the children of
God: the effects of the holy ghost in him
selfe, are the creation of the worlde, the pre-
seruation of it with al things therein, from
the beginning vnto this day. Wherein we
learne to giue thākes to this holy spirit, for
his goodnes extended vnto vs, & to pray to
him cōtinually to mainteine vs by his pow-
er & vertue, þ we fall not away from him.

The eight Lecture.

For if hee take away his strength and operation from vs, wee are as blynde men groping for the waye. And this is that, that Dauid speaketh of in his Psalme 104. If thou hide thy face, they are troubled, meaning, all his creatures. Agayne, If thou sende forth thy spirite, they are created, and thou renuest the face of the earth. But our purpose is especially to speake here of those good giftes and effectes, which this holy spirite doeth worke in men, chiefly in the elect. For there is no man, but hath had some good gifte at one time, or another, either in body or in soule, from this holy spirit. For strength, beauty, learning, eloquence, witte, knowledge, vtterance, policie, the gift of healing, of tongues, of miracles, and such like, are from aboue, although these are common, as well to the ill and reprobate, as to the good and elect sonnes of God, as Paul doth shewe, and declare more at large in the 12. 13. & 18. chapters of the 1. Corinthians. Our meaning is to speake chiefly of the graces of Gods spirite in the hearts of his chosen, as of fayth, hope, and loue vnfayned, of the spirit of sanctification and adoption, which are proper only to the elect and good, & are
neuer

The eight Lecture,

neuer communicated to the wicked. Of this spirit spake our sauiour Christ to his disciples, that he would sende him vpon them, and that the world could not receyue him. This is that spirit, by whome the father doeth place, and put the elect in ful possession of all the goodes and inheritance of Iesus Christ, and doeth keepe and p̄serue vs euery houre, and doeth make vs partakers of all thinges necessary to saluation, which thing it bringeth to passe, when as it doeth create in our heartes and beget p̄ excellent instrument of faich, p̄ chieftest worke of p̄ spirit, which bringeth forth as a most fruitefull tree, all other good frutes and workes of a Christiā man. This faich doth p̄ holy ghost ingender in our heartes, when we heare the Gospel of Christ preached: & it is confirmed & encreased in vs, by p̄ duely and reuerent receiuing of the sacraments of Christ. By this faich (after it is wrought in vs by the motion and operation of the holy spirite, wee apprehend and take holde of all Christes benefites, merites, workes, and good deedes whatsoeuer, and they are made & accounted ours, as if wee had done them our selues. O wonderfull gift of p̄ holy ghost, p̄ worketh so precious a
jewel

The eight Lecture.

jewel & pearle in our heartes, as farre sur-
mounteth y^e price & valew of euery thing be-
side! This is y^e first effect of y^e holy ghoſt, &
is marueilous in our eies. An other proper-
ty, & effect of this holy ſpirit, is ſanctificati-
on & holines of life, in y^e good & godly only,
& therfore he is called y^e holy ſpirit, for this
worke of holines in vs. For as it is proper
to y^e father to create, to y^e ſonne to redeeme
and rāſome: ſo in like ſort it is proper and
peculiar to y^e holy Ghoſt, to ſanctifie Gods
childrē, & effectually to moue their mindes
to true holineſſe. And of this effect doth S.
Paul ſpeake in the 1. Cor. 6. ſhewing the
Cormthians that they were wicked men,
as fornicatours, idolatours, extortioners,
couetous, theeues & ſuch like, but (ſaith he)
you are waſhed, but you are ſāctified, but
ye are iuſtified in the name of the Lorde
Jeſus, and by the ſpिरite of our God. As
if we would ſay, thoſe good graces & gifts
of God were wrought & imprinted in their
conſciences & hearts, by the perſuaſion of y^e
holy ghoſt. Neceſſarily therfore, after our
beleefe in y^e father, & y^e ſonne, followeth our
beleefe in y^e holy ghoſt: For whatſoeuer cō-
meth frō thē, as all graces do, they are ſig-
ned & ſealed vnto vs, by y^e warrāt of y^e holy
ghoſt. Wherefore, it is fitly compared to a

The eight Lecture.

seale, whereby al þ promises of þ blessings of God through Christ, are deeply ingrauen in our hearts, þ they cā neuer thēce be rased out any moze, but shal cōtinue for euer. As we see the wryting to be to no effect, without a mans hand & seale, no moze are þ graces of God vnto vs, to any purpose, vnlesse he sēd þ earnest of his spirit into our hearts, which doth cōfirme thē vnto vs, and assertaine our cōsciēces, þ we are his childrē, & he our father, Rom. 8. This is a notable effect, & is in such sort tasted of þ godly, & approued of thē, as neither þ wisdom of þ world, nor þ sense & vnderstāding of man is able to cōprehend, neither cā yet be perceiued by þ eyes of mē: for these things are spiritually iudged & discerned, & therefore no maruel, if godly mē hauing þ spirit of God, and speaking therewith, are mocked and derided of the carnall men in this worlde, which haue him not, neither can iudge any thing of him, 1. Cor. 2. This spirit although it be one & þ same, & not many, or deuided, 1. Cor. 12. Ephes. 4: yet in respect of þ diuers & sundry effects & operatiōs of him in þ church of Christ, hee is called & termed by þ name of seue spirits, þ is, of many, for his manifold gifts. As in þ fourth of þ Reuelat. it is said, There were seue lāpes of

The eight Lecture.

fire burning before the throne, which are
y^e seuen spirites of God: that is, a seuenfold
spirit of God. This spirit is called, A spirit
of wisdom and vnderstanding, a spirit of
strength and counsell, and the spirit of the
feare of the Lord, because it giueth al these
qualities vnto men, and doeth teache vs, &
what good gift soeuer we haue, we haue it
frō y^e holy ghost, the giuer of al, and what-
soeuer we lacke, we should seeke it likewise
of the same spirit, & none other. The holy
Apostle, reckoning vp the diuersities of the
giftes of the holy spirit, affirmeth alwayes,
That it is one and the selfe same spirit, that
giueth these things, as y^e gift of wisdom,
of knowledge, of faith, of healing, of mi-
racles, of prophecie, of discerning spirites,
of tongues, of interpretation of tongues: al
these thinges (sayeth he) worketh one and
the same spirit, distributing to euery man
seuerally as he wil, 1. Cor. 12. This doeth
also teache vs, that this spirit hath most
plentifull store of giftes, to enriche the bo-
dy of the Church of Christ, and that there
is no want or lacke in him. A great cōfoꝛt
vnto vs to knowe, whither to resort in cōti-
nently for any good gifte, & to haue it forth-
with: fōr Christ hath promised this holy
spirit

The eight Lecture,

spirit to them that seeke, aske and knock for it, Luke. 11. Doest thou feele thy selfe to lacke fayth, or hope, or loue, or sanctification of life, or any good and necessary gift to edifie Gods Church withall? Pray to this holy spirit, & vse the ordinarie meanes he willeth thee, as hearing the word, prayer, labour and study, and this spirite shalbe giuen thee. This spirit was so necessary, that our sauour promised to send it aboue all things to his disciples, to comfort them in, when he departed from them. For he breathed vpon them, and said, Receiue yee the holy ghost, Ioh. 20. And afterwarde sent it downe more plentifully vpon them, in the likenesse of fire and clouentongues, Act. 2. Where with they were not a little comforted in their miseries & troubles against their aduersaries, which were not able to resist them, speaking with this holy spirite, Act. 6. This spirit is sayd to haue diuers names & appellations in the scriptures, to comfort vs withal in tentations. He is called the spirit of truth, to teache vs the truth, and to leade vs into all truth. He is called also the comforter, because he doth refresh & comfort our heartes, nothing more, in tentations & aduersities, as Paul found it true, in the 2. Cor. 1. Chap.

The eight Lecture.

1. Cap. he is called y power of God, because he worketh al things, & nothing is vnpossible vnto him: Soetime he is named y autor of light, because he doth illuminate, & enlighten our darke & blind hearts, w the bryght sunbeāes of his wil & pleasure. Briefely, he is y wel & fositaine of al goodnesse, whereat we must draw al things needeful for vs in this life. This being so, it standeth vpon euery one of vs, to labour by all meanes possible, to haue this spirit dwelling, & abiding with vs for euer. For surely y necessitie of him is great, & the vse of him aboue mozt precious gold, siluer, & pearls, Psal. 19. Dauid vnderstoode this right wel to be so, for hee prayeth that God woulde not take away his spirite from him, but stablish him with his free spirit, Psal. 50. For where y spirit of the Lord is, there is libertie and freedome from the seruice of y deuill, & from y slavery of sin. We are by nature, al of vs y children of wrath & damnation, earthly minded, & alwayes groueling to y ground, being ouerladen & burdened w the weight of our sinnes, except we be raysed & lifted vp by this spirit, eue as y soule maintaineth & upholdeth y weake & brittle body. It cometh to passe then in vs, no other wise, then we see it

The eight Lecture,

it by experience in bladders, y^e which, if they be empty, & cast into y^e waters, for y^e weight of the, they sinke forthwith, & are drowned. But if they be blowen, & filled wth wind, wherewith they be made light, they flyt aboue y^e water, & swim. Euē so it fareth wth vs: How heauie we are wth sin, our cōsciēces (if we examine the wel) wil tel vs. Therefore we cānot but sinke, being tossed in y^e waues of y^e sea of this world, & drowned with y^e inordinate desires, passiōs, & affectiōs of this life, being altogether boyde of this spirite, which should beare vs vp frō these surges & tēpests of this life. But now if we be filled & replenished wth this heauenly spirit, the shall we swim aboue, & triumph ouer sin & wickednesse, & not be drowned wth it. Therefore Paul wel weying wth himselfe this dāger, if we were destitute of y^e holy ghost, willet vs y^e we should not be drūke wth wine, wherein is excelle, & which maketh vs so heauie & drow sic, y^e we sinke: but saith, y^e we should be filled with y^e spirit, which cauēth vs to mouut vp to heauē. Therefore is it, y^e he so oftē times cōmādeth vs to walke in y^e spirit, & to do y^e works of y^e spirite, which are loue, ioy, peace, long suffering, gēclenes, goodness, faith, meekenes, tēperāce. We are wth out

The eight Lecture.

out this spirit, as a ship in the sea without a
gouvernour, or as a mā without his eyes, in
most dangerous case: for tell me, I pray
you, what is the cause why so many now a
dayes run headlong to all wickeðnesse & a-
bominatiōs: some to whooredōe, some to co-
uetousnes, some to drunkenes, some to pride,
some to theft & robberies, some to one sin,
& some to another: what is the reaso, I say,
but only this, because God hath not giuē his
holy spirit vnto thē, to defend thē frō these e-
uils & mischiefs: And this cause doth S. Iude
render in his Epistle, for hauing reckoned vp
the natural properties & conditions of the
wicked & reprobate, namely, that they were
despisers of gouernment & autoryty, (as y^e
Anabaptistes are) defilers of y^e fleshe, liuing
in pleasure, murmurers, complainers, wal-
king after their owne lusts, speaking proud
things, flatterers & such like. In y^e end hee
addeth this, as y^e cause & mother of al these
sinnes, the not hauing of y^e spirit, meaning
in deede, y^e because God hath not giuen thē
his holy spirit, therfore they were such kind
of mē, as he there painteth forth in their co-
lours, & such as we dayly se here wth vs. And
yet for al this, God is not bound to any man
to giue him his spirit, as Paul proueth

Rō.

The eight Lecture.

Rō. 11. neither do they humble themselves to
aske his grace by earnest & hearty praier, for
thē should they haue it, Iam. 1. By the lacke
and want of this spirite in other men, wee
may easily see what a benefite we haue by
him, to keepe and defende vs so mercifully
euerie houre, in all our waies and actions of
our life. If this spirit leaue vs neuer so litle
while to our selues, then we fal into an hun-
dred mischāces and evils, as we see in Mo-
ses a singular man, being left to his owne
will and choyle but a litle, he fell twise to-
gether to doubt and distrust of the power of
the Lorde, whether he were able to doe all
thinges or no, as to bring water out of the
rocke, and to feede the Israelites with flesh,
being sixe hundred thousand men, for a mo-
neths space, Numb. 11. & 20. So Dauid,
being not vpholden with this spirit, and left
to his owne will, fell by and by to adulterie
and murther. We haue neede therefore to
pray continually to Iesus Christ, the giuer
of this spirite, that we may haue him with
vs to direct our liues, & make them accep-
table before the Lord. This spirit for diuers
other effects that it hath, is compared in the
Scriptures to water, to oyle, to fire, to
winde, to a doue. To water it is likened

D.i.

both

The eight Lecture.

both in the newe and olde Testament, as in
Esa. 44. where the Lord sayth, I wil powre
water vpon the thirstie, and floods vpon
the dry grounde. And what he meaneth by
this water and dry grounde, he afterwarde
expoundeth in the ende of the verse, saying,
I will powre my spirit vpon thy seede, and
my blessing vpon thy buddes. In the newe
Testament our Sauour sayth, If any man
thirst, let him come vnto me and drinke:
he that beleeueth in me, as sayth the Scrip-
ture, out of his belly shall flowe riuers of
waters of life. And that he meant this of the
spirit, Iohn immediately declareth, saying,
This spake he of the spirit, which they that
beleued in him, should receiue, Iohn 7. As
water therfore doeth cleanse and purifie the
filthie and vncleane in bodie being washed
with it, & is very necessary for our life here:
so doeth this holy spirit of God much more
clese & purifie our soules frō the infection &
filthines of sinne, as Ezechiel fitly applieth
it: I will powre cleane water vpon you, &
ye shall be cleane, yea from all your filthi-
nes, & from al your idoles wil I clense you.
And so by and by sayth, I will put my spirit
within you, Ezech. 36. Of this pure water
speaketh the Apostle to the Hebr. 10. chap.
This

The eight Lecture,

This spirit is moreouer likened to oyle, for the supplenes & gentlenes that is in it, & in thē that haue it, Psal. 45. To fire also is this spirit compared, as we reade in Matth. 3. & Act. 2. For Christ shal baptize with fire, as Iohn saith: which is y^e holy Ghost. For euen as fire doeth consume, scoure, purge & giue light: so no doubt doeth the holy spirite of God consume the wicked, scoure our filth, purge our sinnes, & inlighten our ignorant hearts, as Paul saith, Arise thou that sleepest, & Christ shal giue thee light, Ephe. 5. Lift thou vp the light of thy countenance vpon vs, Psal. 4. Thirdly it is compared to a great & mighty winde, Act. 2. For as windes doe purge & make wholesome y^e aire from his infectiō & cōtagiousnes: so doth y^e spirit work in the hearts of his, this purging from their old corruption & cōtagion of sinne by Adā, and regenerateth and renueth vs againe by the immortall seede of the worde, 1. Pet. 2. whereby we are borne anewe, that we may enter into the kingdome of heauen, Ioh. 3. The spirite of God is also likened vnto a winde in this respect: y^e as nothing is able to resist or withstand y^e force of great whirlwindes, but they beare down before them euer y thing that standeth against thē, whether

The eight Lecture.

it be trees, houses, castles or towres: so it is
with the spirit of God, whom no creature is
able to withstande or resist, but must needes
fall vnder it, and which destroyeth euery hie
thing, which is exalted against the know-
ledge of God, casting downe strong holdes,
and the imaginations of mighty Princes, &
bringeth into captiuitie euery thought to
the obedience of Christ, and hath ready ven-
geance against all disobedience. This thing
may be confirmed by diuers examples, espe-
cially by that of the enchaunters and sorce-
rers of Egypt, when they were compelled
to saye, that this was the finger of God, to
bring lyce out of the dust, & that they coulde
not doe the like: the spirit of God so con-
founded their wisdom and sorcerie, Exo. 8.
Other mo examples might be brought, but
I passe them ouer, and leaue them to the di-
ligent readers of the scriptures, where they
shall finde store of them. Fourthly this holy
spirite is likened to a cloude, as we reade of
in the 3. of Mattheue, descending downe
from heauen, & lighting vpon our sauiour.
He is compared to a donee, for these quali-
ties and properties, which are meekenesse
and gentlenesse: for this spirite doeth cause
them to put off anger and wrath, in whome
it

The eight Lecture.

it abideth, and to vse brotherly kindenes one to another. And the doue is sayd to be without gall, and very chaste: so is this spirite without all bitternes in the heartes of them whome it doeth possesse, and teacheth them to keepe their vessels in all puritie and holinesse of life, and not in lust of concupiscence as the wicked doe, which knowe not God. For this spirit is called the spirite of sanctification, of cleannesse, of innocencie. If this be so, that this holy spirite is cleane & pure, and likened to a doue: and furthermore our bodies are said to be the Temples and houses of the holy Ghost, which dwelleth within vs, as Paul sayeth, Knowe ye not, that your body is the tēple of the holy Ghost? 1. Corinth. 3. & 6. 2. Cor. 6. Seeing this is so, we must prepare our houses, and sweepe them cleane, to entertaine so honourable a ghest. If this house which is our body, be vncleane, & giuen to any vice, then surely, as doues depart from filthy houses: so this most louing and most gentle doue, the spirite of God departeth forthwith from vs, and then we are in a most miserable case, yea God will destroye him, that destroyeth this his holy temple. Seeing then (dearely beloued) our bodies are the temples of the
D.iii. holy

The eight Lecture.

holy Ghost, and we haue such promises that he will dwell in them, if they be holy, and threates that they shalbe destroyed, if they be giuen ouer to sinne and wantonnesse: let vs, I praye you, cleanse our selues from all filchines of the flesh and spirit, and finish our sanctification in the feare of God, putting off the workes of darkenes, and putting on the armour of light, and let vs walke honestly, as in the daye time, and make prouision to receyue this holy spirite into our hearts. You knowe what great preparation you make both in your houses, and in your bodie, to haue your apparel neate & cleane, if you be to entertayne a Prince, a noble man, or any worshipfull friende of yours: then consider with your selues, that greater care and diligence is to be had by tenne thousand partes, to lodge and receyue into your houses the Prince of princes, euen the holy Ghost, the power of God. And seeing he will vouchsafe to abide with you, & take your preparation in good woorth, first giue him thankes for this his so vnspeakeable courtesie and kindenesse, and so vse and be haue your selues, as he may long continue with you, to your great good and comfort, & griene not this holy spirite of God, (by
whome

The eight Lecture.

Whome ye are sealed vnto the day of redemption,) by your corrupt communication proceeding out of your mouthes: and seeing he will be content to tarry with you, and make his abode in your houses, let all bitterness, and anger, and wrath, and euill speaking be put farre away from you, with all wickednesse. For surely if these thinges be among vs, he will depart from vs, and then he leaueth vs to our owne willes. This can not bee but a great grieve of minde, for if our friende shoulde goe away from vs, by our vncourteous dealing and vsing of him, we woulde be sozry: much more shoulde we be sozrie, when such a friende departeth and leaueth our companie, because we are giuen to vice and naughtinesse, whose presence was all ioye, and whose absence from vs, is extreme miserie and cursednesse. Wherefore as this spirite was obtayned by the meanes of prayer, so is he kept and preserved with vs by earnest prayer, and hearing of the worde, and other such godly exercises of the Christians, in which they are commanded to walke in. For the fruite of the spirite is in all goodnesse, righteousness, and trueth, approouing that which is

D,iiii.

acceptable

The eight Lecture.

acceptable and pleasing the Lord. And here is another effect woorthie the noting, that this holy Ghost inhabiting within the elect and children of God, doeth make now their workes and labours to be acceptable vnto him, which before his comming vnto vs, were abominable & vnpleasant vnto God: not that our good workes deserue any thing at his handes, but because we are ingrafted vnto Christ by the seale of his spirit. Therefore that which was ill in vs before, is now made good and accepted, as if it were perfite, yea through this spirite, which doeth so season inwardly our actions, that they are liked of God, we become thereby not onely his faithfull seruants, & deare friends, but y^e which is much more, his welbeloued sonnes, as Paul sheweth vnto vs, Because ye are sonnes, God hath sent forth the spirite of his Sonne into your hearts, which cryeth, Father, father. Wherefore thou art no more a seruant, but a sonne. Nowe if thou bee a sonne, thou art also y^e heire of god through Christ. If this be so, that we be made the sonnes of God, and haue receiued the adoption of children by this holy spirite: then we may assure our selues of saluation, vnlesse the obedient childe may doubt of the good will

The eight Lecture.

will of his louing father. Here then falleth to the ground the doctrine of the Papistes, that teach men to doubt and stande in feare of their saluation. For is not this a very absurd and a foolish Position, that they mainteyne, that we may call God Father, and yet doubt, whether he will bestowe the inheritance of children vpon vs? Shall I call him father, and doubt of this? For these are the wordes of the holy Ghost, vttered by S. Paul, That the spirite of God witnesseth with our spirite, that we are the sonnes of God. This being so, marke what Paul inferreth & bringeth in vpon this poynt, If we be childre, we are also heires, euen y heires of God, and heires annexed with Iesus Christ. Shall I now be made & appoynted an heire by good & sufficient warrant of the holy Ghost, which lyeth not, nor deceyueth, and yet doubt of my inheritance? that were a mad thing. Can the seruant doubt, whether he be his masters man, or shall receyue his wages, when he weareth his masters coate and cognisance? or can one doubt of the writing to be authentical and good, that hath the parties hande and seale vnto it? Or may a man doubt, hauing receiued earnest in part of payment, but that he shall in tyme conue-

The eight Lecture.

conuenient haue the whole, hauing bargained with an honest man? Or doe we receyue the witnesse of honest men of credite here in matters politicall, and shall not we receyue the witnesse of God the Father, the Sonne, and the holy Ghost, which is greater, and more to bee beleeued of vs, when hee promiseth saluation to the beleeuers? Surely if we doubt, then we haue not faith: for he that doubteth, is not grounded in the faith, but is like a waue of the sea, tost of the winde, and caryed away, Iames 1. How can I haue hope of saluation, as I am commaunded, and yet be in despaire of it, and doubt with my selfe? A man can not hope for that, whereof he doubteth. Doeth not Saint Iohn say playnely, We knowe that we are translated from death to life, because we loue the brethré? He saith not, We doubt of it. And againe, Hereby we knowe that he abideth in vs, euen by his spirit which he hath giuen vs. And all this assurance commeth to passe by the testimonie and witnesse of this holie spirite, which therefore is called the seale of God, the earnest penie, the spirite of trueth, which can not deceyue, or be deceyued. And here I can not but maruaile at the ignorance and blindenesse

The eight Lecture.

blindenesse of the Papists, which while they go about to establishe this doctrine of error, they impugne and ouerthrowe another of their owne. For they saye, that a man may fulfill the Lawe of God perfectly: nay they go further, and say, he may fulfil the Lawe, and doe all that God hath commaunded in his worde written, and more to, which are workes of supererogation besides, which he hath not commaunded, (and so in deede he hath not,) and these workes the Monkes and Friers doe bestowe vpon their friends which lacke them, for they haue ynough for themselues, and these they sell to others, which are the ouerplus, and they call them the store of the Church. Nowe thus standeth the case. If they keepe the Lawe, then they neede not doubt, but that God wil giue them the rewarde of it, which is life and saluation: and why then doe they doubt, if it be true: they fulfill the commandementes: then let them not distrust of their wages and hire. Wherefore one of these two must needes follow: If they keepe the Lawe, then they neede not doubt of life. If they doubt of saluation, then it is certaine they keepe not the Lawe. In one of these two they must needes bee founde lyers by their owne

The eight Lecture.

ohne confession. But in deede they are but true in both of them: for it is false, that they keepe the Lawe, which is a yoke that can not be borne of any man, except Christ, seeing it is spiritual, & biddeth vs not to sinne, neyther in deede, neither in worde, no not so much as once in thought, Matth. 5. And the other is as false, that we should doubt of our saluation. But in deede the first author of this doctrine, the Pope himselfe, out of whose shop it came, that great Antichrist, and a man of all abominations that euer were, might well teache this doctrine, and doubt of his saluation, liuing (as he doth) in filthy fornication with his Curtisanes and harlots at Rome, stirring vp Christian Princes to warre one with another, to mainteyne his vn-satiabable ambition, pride, & couetousnes, with all maner of wickednes: Mouing likewise the subiectes to rebell against their lawfull and natural princes and magistrates, discharging the of their othes and obedience vnto their rulers. I saye, he that doeth these things, and worse, may wel doubt of his saluation: for he hath nothing to do in the kingdom of God. And so all his adherents, following his steppes & religion, whose liues are altogether most filthy and wicked,

The eight Lecture,

wicked, may be in the same case and state with their holy father the Pope. But they say, We can by no meanes be sure of our saluation, because we can not be sure of our perseuerance in the faith of Christ vnto the ende. But this is vtterly false: for the scripture sayth, that the godly shall continue and perseuere vnto the ende. Paul was sure that he had the spirit of God, and that caused him to be perswaded, that neyther thinges present, neither things to come shoulde be able to separate him from the loue of God, which is in Christ Iesus our Lorde. Then we may be sure, that thinges to come shall not remoue vs from God. Againe, the loue of God is constant and persite, and whom he once loueth, he loueth with an euerlasting loue, euen vnto the ende, as Christ is sayde to loue his, Iohn 13. And to whome God hath giuen this spirite of adoption, as he doeth to the Elect, he neuer taketh it away: but is stil a testimonie vnto their consciences, that they shalbe saued in the ende, and cōtinue in the meane season in the faith and obedience of Christ Iesus their Lorde. Wea Paul is perswaded of the Philippians, (and so must we be of our selues) that he that hath begunne a good worke in vs, wil performe

The eight Lecture.

performe it vntill the day of the Lord Iesus Christ, Philip. 1. And he hath the like to the Corinthians, that God wil confirme them vnto the ende, 1. Cor. 1. And they that are elected, shal continue: For the giftes and calling of God are without repentance, Rom. 11, S. Iohn a man beloued of Iesus Christ, and to be beleueed before our aduersaries, doubted not to say and affirme for a trueth, in his seconde Epistle to a vertuous Lady, that the trueth which dwelleth in vs, shalbe with vs for euer. If it shal remaine with vs for euer, how should we doubt, that it can forsake vs at any time, either present or to come? Proue your selues, sayth Paul, whether ye are in the faith: examine your selues: knowe ye not your owne selues, that Iesus Christ is in you, except ye be reprobats? Here he wil haue vs to be thoroughly perswaded, that Christ dwelleth in vs, & so to be sure of saluation, unlesse we will be counted reprobates, which God forbid. If y Papists wil be counted reprobates, let them then doubt of their saluation: if not, then let them recant, & be assured of it with vs, and amend their religion and maners speedily. Neyther is this doctrine, as some ignorant persons terme it, a doctrine of rashnesse and presumpt.

The eight Lecture.

presumptuousnes, vnles Gods worde teach vs presumption. But this is a very comfortable doctrine, as at all times, so especially at the houre of death, when our consciences doe accuse vs, and Satan assault vs, and the paynes of death come vpon vs: (I saye) this doeth comfort weake and feeble consciences not to despaire, and the other doctrine of theirs doeth leade men the hye way to desperation, to doubt whether they shall be saued or no. They saye, we must feare. It is true: but not feare to bee damned. For there is no damnation to them that are in Christ, which walke not after the flesh, but after the spirit, Rom. 8. Neither must this feare bee without faith and hope: for then it is a slauiish feare of the whippe and scourge, and not a childes feare, to feare to displease his louing father. Wee must then haue the feare of sonnes, not of hired seruantes, to feare to offend and displease so mercifull and louing a Father, and not to feare and doubt of our saluation: for it standeth not in vs, but in a surer rocke and grounde, which is Iesus Christ: and if we beleue in him, we shall haue euerlasting life, Iohn 3. Act. 17.

And

The eight Lecture.

And yet here we must take heede of another extremitie, which the Messalians certaine heretikes, with the Libertines, Anabaptists, & that wicked sect of y^e familie of loue, falleth into: for all these presume too much of this spirit of God, and of their reuelations, because they ioyne not the spirite of God with his word, but separate it from the word of Christ, and so it is but a fayned spirite of their own fantastical braynes, and not from God. Nowe as the Papistes take too litle, so these men take too much, and whatsoeuer commeth first into their idle heades, by and by they attribute it to the spirit of God, be it neuer so wicked: and so these commonly contemne the outward word and preaching of the Gospel, with the administration of the Sacraments, whereas we knowe that the spirite goeth, and is giuen by the ministerie of the worde, and is ioyned with it, as Acts. 10. we read, that while Peter spake the worde, the holy ghost fell on all them that heard the preaching, not before the worde came: for Christ giueth not his spirit, but by the hearing of his Gospell first preached, as Paul sayde to the Ephesians, After ye heard the worde of trueth, the Gospel of your saluation, wherein also
after

The eight Lecture.

after that ye beleueed, ye were sealed with the holy Spirite of promise, Ephes. 1. Here we see, if any would pretend the spirit without the worde, he may bee refuted: for they goe both together, the worde of trueth with the spirite of promise. For it is not our part to disseuer, or disioyne those two things, which God will haue coupled together in one. And therefore the Prophetes, which myght better haue vsed this prerogative of the spirit then they, called alwayes the people to the worde of the Lorde God, saying, Heare the word of the Lord, Thus sayeth the Lord: and still, The mouth of the Lord hath spoken it, Esay 1. They pretende not the spirit without the worde, although they speake most plentifully by him, 2. Epist. of Peter 1. Chapter. For the prophetic came not in olde time by the will of man: but holy men of God spake as they were moued by the holy Ghost. Furthermore another effecte of this Spirite is to moue the heart of man, when the worde is preached vnto him: for vnlesse Gods Spirite perswade and worke in our hartes within, when the preacher soundeth in our eares the outward word, he shal but speake as it were in the ayre, & beate the eare of man in vaine.

The eight Lecture.

Paul well considering this, sayde, that he in deed had planted, and Apollos another preacher had watered the worde, but it is God (sayeth he) that giueth the increase. And wee knowe that God woorketh all things in the heartes of his children by this spirite, wherewith hee sealeth them after they haue heard and beleued the worde preached, Ephe. i. and therefore in the place aboue recited, this spirit is called the spirit of promise, because it doeth assertaine and assure vs of all the blessinges and promises of God that are made vnto vs. In the Actes it is sayde, that Lydia a woman being a seller of purple, came to heare Paul preach the Gospel: but marke what Saint Luke saith, whose heart (sayeth he) the Lord opened, that shee attended to the things which Paul spake: So that except God open our closed and hard shutte hearts, by the secret inspiration of this holy spirite, in vayne shall we eyther preach, or the people heare. We haue neede then all of vs (before we come to heare his word) pray to God to giue vs grace to perceyue & vnderstand his will and mysteries, & to soften our stony hearts, that they may receiue the worde, and to circuncise our eares to heare it:

The eight Lecture.

it. This it that David sayde, O Lord open thou mine eyes, that I may see the wonderfull things of thy Lawe: and againe, O giue me vnderstanding, & I wil keepe thy Lawe. Nowe David knewe very well that all these things were done by the operation of Gods spirite, as Paul sayeth, The spirit hath reuealed these things vnto vs, 1. Cor. 2. for it is hee that helpeth all our infirmities, Rom. 8. This is the marke whereby God doeth seale and print in the forehead, to be seene of all men, those that are his, and without the which no man can truely assure him selfe that he belongeth vnto Christ: for as the same Apostle witnesseth, If any man haue not the Spirite of Christ, the same is none of his. Nowe how greatly this holy spirit is to be desired of all of vs, there is no man that hath read the Scriptures, but well vnderstandeth. This made Eliseus, a notable man, the scholer of Elias, when his master bad him to aske of him what he would, that he might do it for him before he was taken away from him into heauen, that he asked his spirite to bee doubled vpon him, whereby he might the better serue the Lord and his Church in his vocation and calling, 2. King. 2. and so by this spirit he wrought

The eight Lecture.

wonderful miracles, and did much good by it to the whole kingdome of Israel. Wee see by this petition of this notable father & godly man, what we also shoulde especially desire of God in our prayers: not riches or wealth so much, which al do perish, but this holy spirite which liueth & remaineth for euer in them that haue him, and can neuer be lost or taken away. And this is the self same thing that our Saviour Christ would haue vs to aske in our prayers of God his father: for speaking of praier to his disciples, he sheweth that God his Father is most ready to giue vs our requests, as soone as we aske of him: as our earthly father is willing to bestow that vpon vs which he is able to giue. And of all other things that God giueth, he maketh mention of this spirit, saying, If ye which are euill, can giue good giftes vnto your children, how much more shall your heauenly Father giue y^e holy Ghost to the that desire him? Luk. 11. Signifying this Spirite to be the excellentest gift that God coulde giue, or we desire of him. We haue nowe heard the meaning of this article, of the holy Ghost, what it is, and what are the wonderfull and comfortable effectes of it in the Church, and howe the Lorde hath promised

The eight Lecture.

promised neuer to leaue his destitute of it vnto the worlde's ende : We haue seene also howe we must beleue in him , as the true and euerlasting God , equally proceeding from the Father and the Sonne, because he is the power and vertue , whereby they doe worke and create all things. Seeing therefore this heauenly spirit is so necessarie and so great a treasure , let vs that are true Christians most duetifully thanke our heauenly Father, for bestowing of him vpon his whole familie here in earth, and vpon euerie one of vs that are his seruants, whereby we are known in the worlde , and among our selues, that wee are his owne. And let vs also pray vnto our Lorde Iesus Christ, the sender of this holy spirit , to kindle and stirre him vp in our heartes dayly more and more, that by his assistance, we may haue an earnest feeling and loching of our sinnes, and so bee brought to doe his will and pleasure , with a carefull keeping of all his commaundements , vntill we all come to a full perfection in Iesus Christ , euen vnto that hope which is layde vp for vs in the newe and heauenly Ierusalem , which Christ hath purchased full dearely for vs, with his owne precious heart blood. To

The ninth Lecture.

whom with his Father, and the holy ghost, three persons in trinitie, and yet one God in unitie, be rendered all prayse, honour, glorie and thanks giuing, both now and for euermore, Amen.

The ninth Lecture vpon the ninth Article of our Christian fayth:

The holy catholike Church, the communion of Saints.

WE haue declared alreadie vnto you, three parts of this our Christian fayth: the fyrst, wherein we doe beleue and confesse the Father to bee the Creator and maker of all things: the seconde part, wherein we acknowledge the Sonne Iesus Christ the redeemer of mankinde: the thirde sheweth vnto vs the holy Ghost, the comforter of our heartes, and the confirmer of all these things which are conteyned in these former eyght articles, which we haue proued all out of the euerlasting worde of G D D.
Nowe

The ninth Lecture.

Nowe followeth consequently the fourth part of our Christian beliefe, which is concerning the Church, the ninth article with other thre which are annexed vnto the Church, as the especiall blessings and benefites which flowe and issue out of the former partes, and alwayes doe accompanie and followe the spouse of Christ. The causes and matter of our saluation being alreadie handled, the effect doeth followe, which is the Church: Otherwise in vayne shoulde God create, and Christ redeeme, and the holy Ghost inspire and confirme these benefites and giftes, vlesse there were some that myght bee partakers of those treasures, brought out and founded by the blessed Trinitie. Againe, seeing the kingdome of Christ is everlasting, it is very neccessarie and requisite, that there be alwayes some which may acknowledge him for their King and gouernour. To this ende hath Christ his continuall Church, and shall haue to the ende of the worlde, as he hath had euer from the first beginning. The meaning therefore of this article, is this: I beleue that God almightie hath alwayes had from the first creation of the

P.iiii. worlde,

The ninth Lecture.

worlde, and hath presently, and shall haue
vnto the consummation of the worlde, his
Church here in earth, which is, the cōmu-
nion of Saints, that is to say, a company and
congregation of faythfull men and women,
which doe truely beleue in Iesus Christ,
acknowledging him for their onely Sau-
our, and seruing him according to his
worde, receyuing his Sacraments, and
taking holde of all his mercies and bene-
fites by fayth onely in his blood: and for
this cause doe wee beleue that there is but
one true Catholique Church, and no moe
which shall continue for euer, although
Satan and his ministers goe about by
all meanes possible to ouerthrowe and sub-
uert it. Wee are then taught here to be-
leue, that there is an vniuersall Church of
Christ, and not to beleue and trust in it, as
we doe in God: for that were idolatrie, to
trust in men and put our confidence in them.
But wee must trust in **G D D** onely,
and not in this Church, as the Papistes
woulde beare vs in hande: because the
Church is but the company of the elect and
chosen, and are men. Nowe wee can not
beleue and put our hope in any thing
that

The ninth Lecture.

that is a creature, for that were blasphemie to say, and wee are also accursed if wee do so, as the holy Prophete Ieremie hath by the mouth of the holy Ghost forewarned vs, saying, Thus sayth the Lorde, Cursed bee the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lorde: for hee shall be like the heath in the wildernes, and shall not see when any good commeth, but shall inhabite the parched places in the wilderness, in a salte lande and not inhabited, Jer. 17. By these wordes then of the holy ghost, we learne, not to beleue in y^e Church, but that there is an holy Church of Christe in this worlde cuery where dispersed and scattered abroad through the face of y^e whole earth. This article doeth declare vnto vs what the Church is, terming it the communion of Saintes, or fellowshippe of the godly, eyther with Christ, or els with themselues in loue: furthermore what manner of Church this is, is here likewise set downe, that it is holy, by reason of Christ her head: & catholike, because it is not tied to any one place, as Rome, but generally is in all places of the earth, tossed as a ship vpon the sea frō one coast to another, as pleaseth God to

The ninth Lecture.

to dispose of it. To these things, two other pointes may be adioyned, to make vp the perfit discourse of it, and to the which all other thinges incident to any maner question of the Church, may bee easely referred. The one is, to consider who is the vniuersall head and gouernour of this catholique Church: the other, by what true markes, notes, signes, and titles, this Church may be knowne, and discerned from the false and counterfaite synagogue of Satan, that is, from the whoreshe and Babylonicall strumpet of Rome, which falsly taketh vpon her the name of this chaste wife and spouse of Christe, being an vncleane and a most adulterous harlot, which hath long agoe forsaken her bridegrome Iesus Christ, as it shall (God willing) hereafter better appeare, in the discourse and tract of this matter. Seeing the Church is likened to an house, 1. Timothie 3. and euery house is builded and gouerned of some man, Heb. 3. it is necessarie that this house also, which is the Church of the liuing God, haue some builder & head of it to looke vnto it, which is both able to do it, & most ready to helpe it. The builder of this Church is Iesus Christ, Mat. 16. 18. & he is the only head
of

The ninth Lecture,

of it, as S. Paul doth proue most manifestly vnto vs, both in the 1. & 4. chap. of y^e epistle to the Ephesians, and the 1. chapter to the Colos. saying, God hath made all thinges subiect vnder his feet, and hath giuen him ouer al thinges to be y^e head to the Church, which is his body, euen the fulnesse of him that filleth all in al thinges. And againe, Let vs folow the trueth in loue, and in al thinges growe vp vnto him, which is the head, that is Christ, by whom all the body being coupled and knit together by euery ioynt, for the furniture thereof, according to the effectuall power which is in the measure of euery part, receyueth increase of the body vnto y^e edifyng of it selfe in loue, Ephe. 4. So in the Colos. 1. 18. He is the head of the body of the Church. Out of this doeth the body of Christ which is his Church, receyue a special and singuler comfort against al tētations, y^e they shalbe defended & preserved for euer: for Christ cā not forsake his body, he cā not but loue it, & nourish it, wth those spiritual graces which come & proceede frō him y^e head & fountaine. For as we see in the body naturall, how y^e head receiueth not meate for it selfe, but for the cherishing and increasing of the strength of the body, and
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The ninth Lecture.

the rest of the members: so the Lorde Iesus is not an head for himself, but for vs, neyther hath hee receyued all power and authoritie of his father, with the fulnesse of the holy Ghost, to keepe it to him selfe, but to giue and to impart it most louingly and liberally to his true members, to make them to grow by more and more, till they come to a perfection in him. If Christ therefore haue strength, holinesse, power, and all other good giftes and graces of the spirite, then may the Church assure her selfe of them all, because the wife may reckon that all the goodes and landes of her husbände are hers: and wee knowe that the Church hath this dignitie and prerogative, which is inestimable and full of wonderfull loue, that shee is counted and called, as shee is in very deede, the chaste wife and spouse of Christe here vpon the earth, to whome hee is ioyned with the coniunction and fellowshippe of his heauenly spirite. I haue (sayth Paul) prepared you for one husband, to present you as a pure virgin vnto Christ, 2. Corin. 11. Cantic. 4. Ezechiel 16. Ephesians 5. What noble man will bee content to take a poore wretched beggerwoman out of the streetes, full of ragges and filchinesse, to

The ninth Lecture.

to make her his wife : And yet the Lorde
Iesus hath done greater thinges in mercie
for vs, then this : for when hee passed by,
hee looked vpon vs, and beholde ; our
tyme was as the time of loue, hee spreadde
his skirtes ouer vs and couered our filthi-
nesse, yea, hee sware vnto vs, and entred
into couenant with vs, and we became
his owne. So is the Lorde in mariage
become nowe our head, and wee his spouse:
let vs then take heede that wee admitte no
others into his loue, or defile our selues
with whoredome and idolatrie, in giuing
our faith and allegiance to straungers and
false goddes, whome wee knowe not. Our
husbande is very iclous ouer vs : hee can
not abide another man to bee admitted vnto
his bedde, for that were spirituall fornication
and adulterie before him, which hee
wyl punishe most seuerely, as hee did in
the Israelites which brake couenant with
him, and betooke them selues to Idoles,
and bowed downe to them in steade of him,
as the Prophete declareth, Ezechiel 16.
Seeyng then Christ is appoynted the head
of his Church, and that one wife (as there
is but one bodie, which is the Church)
can haue but one husbande to bee her head,
and

The ninth Lecture,

and one house, but one Lorde and master to rule it : what wickednesse is it to say that the Pope of Rome is an vniuersall head ouer the Church : Is not this to take away Chyistes roome and dignitie, or rather is it not to make the Church a monster to haue two heades in one body : But they say that the Byshope of Rome is the visible heade in Chyistes steade : but this they can not shewe by Scripture, neither doeth the Church require any such heade : for Chyist is present with it, as he hath promised, Mat. 28. I am with you alwayes, euen vnto the ende of the worlde. If the Pope be a visible heade, why is he not seene of al men : why doeth he not gouerne all men in the Church, and giue nourishment vnto them, as the heade ought to doe : This he doth not : wherefore he is no visible heade, as he doth pretende. And surely to be the general head ouer al, is too great a matter & enterpryse for any mortal man to take vpon him. I am sure the Pope will graunt him selfe to be a member of this Catholike Church : If hee then bee a member, howe can hee be an head, except the same thing shalbe both an heade and member, which is very absurde & monstrous : If he say, that as he is a member,

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The ninth Lecture.

ber, Christ is his head only, and not another: why shall not Christ bee as well a head for all? These thinges (wee see) are very childish and fonde. But yet they apply and say, that Christ sayde to Peter, Thou art Peter, and vpon this rocke will I builde my Church. First note, hee sayth not vpon thee Peter will I builde, but vpon this rocke, meaning, the fayth of Peters confession, which confessed him to be Christ: therefore by the rocke hee meant himselfe. For when Peter had sayd, Thou art Christ the sonne of God, Christ sayd to him, Vpon this rocke will I builde my Church: and in that place hee giueth no more to Peter in the keys, which is the binding and losing of sinners, then he giueth to the al els where, as in Joh. 20. when he said, Receiue the holy Ghost: whoso euers sinnes ye remit, they are remitted, & whoso euers sinnes ye reteyne, they are reteyned. Here all haue as much as Peter: and if they will beleue the fathers, which they brag of much, they do neuer referre this vnto Peter alone, but to the rest of y apostles & to al faithfull ministers of Iesus Christ. As Origē in his 1. homi. vpon Mat. & so doth Cyprian, Ambrose, Ierome, & Augustine. And what hath y pope to do w these

The ninth Lecture.

these wordes, which followeth not Peter, neyther in life nor doctrine: A strange thing it is to see, how they builde their kingdome vpon Peter, and whatsoeuer is saide of him, they take it to them selues. But before they can prooue any thing in deede, they must prooue these three poyntes vnto vs, if they wil haue the Pope to be the supreme head of the whole Church, which they shall be neuer able to doe by the scriptures, as long as they liue. First, they must prooue þ Peter was chiefe and head of all the Apostles. Secondly, that he was at Rome, and sate there as Bishop generall. Thirdly, that hee left all the title and preeminence of this seate to his successours whatsoeuer. If they prooue the two first poyntes, (as they can not) yet they make nothing against vs, although we shoulde graunt it them, vnles they proue the third, (which they shall neuer be able to do) that Peter hath left all his authoritie to his successours after him for euer. Forasmuch then as the Pope neither is nor cā be any ecclesiasticall head to this Church, but Christe Iesus alone, which is alwayes present w it, & euer walketh in the midst of the seuen golden candlesticks, so þ he needeth no vicar general, or vniuersal B. let vs, dearly beloued, as we
loue

The ninth Leeders.

lette the Lorde Iesus our head, and tender
the saluation of our owne soules, flee farre
from the Pope and all his adherents, tradi-
tions, decrees and pardons, lest hee make
marchandise also of our soules, as he doth
of a great many, both in Rome & Spaine,
and els where. This being set downe as a
most certaine and sure principle, that Christ
is the head of this church, it would be seene
what authoritie this church hath, and what
rule or power is graunted vnto it. If the
Papistes will graunt, (as they can not de-
ny, but) that this church is the wife, & chaste
and obedient spouse to her Lorde and hus-
band Iesus Christ: If (I say) they will ad-
mit this, this controuersie betweene them
and vs, of the authoritie of the Church,
whether it be greater then the scriptures,
and worde of Christ, shall not bee hard to
discusse, but soone ended. For what authori-
tie & iurisdiction a wise man will graunt to
his wife vnder him, that libertie is to bee
graunted to the church vnder Christ. If it
be reason and iust, that a wife shoulde not
controll, or be superiour, and aboue her hus-
bandes worde and commaundement, ha-
uing a wise and discrete husbande, so go-
uerne and commaunde her: then is it no
reason

The ninth Lecture.

reason or right (whatsoever the papists say) the authoritie of the church, which is the wife, should be greater and of more force, then the worde and will of the husbande Christ, seeing that S. Paul saith, Eph. 5. 24. that the church is in subiection to Christ, and from thence draweth an argument of the obedience and subiection of wiues to their husbands, which surely can not be so in every thing, as Paul there willeth, except the Church bee in subiection, and vnder the authoritie of the will and commandement of the husbande in all things. If they will not permit, but thinke it unreasonable, vnles they goe against scripture, that the wiues authoritie should bee either equall or superiour to the husband, why then doe they suffer and teach, that the decrees and constitutions of the church, to make articles, lawes, sacraments, and other rites and ceremonies, are aboue the authoritie of the written worde: and so consequently aboue Christ him selfe, which can not be separated from his worde and will, which hee will haue vs to receiue as him selfe: For speaking of his Apostles and other ministers, that brought his worde to the people, he saith, He that receiveth you, receiveth me, and hee that despiseth you, despiseth

The ninth Lecture.

despiseth me. And therefore, when the aduersaries saye, that the authoritie of the Church is greater then the woorde and scriptures of God, what doe they saye els, but that man is aboue God, & the wife aboue the husband: The one is blasphemy, and the other absurde. Wee see then by these thinges, that the authoritie of the church, is to obey Christ in all thinges, and to doe such woorkes and busines as he hath commanded in his woorde, except it bee in indifferent matters, not repugning vnto the woorde, nor hindering godlines, and being voyde of superstition, and without clogge of conscience. The Church is compared and likened to an house, 1. Timoth. 3. or to a family: and shall the household and family be aboue the authoritie and will of the master: shall the seruantes and children haue greater authoritie in their doings, then the Lorde and father of the house: Howe doe these thinges agree together: And howe hath Satan (the God of this worlde) blynded the eyes of the Pope and his shauelings, that the light of the glorious Gospel of Christ shoulde not shine vnto them: But let vs heare their proofes and arguments for this authoritie.

The ninth Lecture.

The church (say they) hath allowed and approved the scriptures, & discerned the false from the true, admitting the Gospel of Matthewe, Marke, Luke, and John, and reiecting the Gospel of Nicodemus, and Thomas with others: therefore it is above the scriptures. A goodly argument and reason. As if they should argue thus: I doe allowe and approve the authoritie of the prince, therefore I am greater and above her authoritie. If they would make this reason with her, as they make the like with Iesus Christ, they might (peradventure) come short home, and be found traitours to her, (as in the supremacie of the Pope they all are, if they holde their owne doctrine & mainteine it,) as they are to Iesus Christ, their chiefe prince. Againe, one man telleth another which is the king, and discerneth him from one that is not the king: therefore he that doeth thus tel and discerne the king from another mā, is greater then the king in authoritie. This is their reason, & all one. The church (say they) because it hath discerned the true writings of the holy Ghost, from those that were counterfeit and false, therefore they will haue y^e church to be above this worde: which is utterly false,

The ninth Lecture.

false, and in no point followeth. They might by this reason proue them selues, or others to be aboue God him selfe, because many can discern and trye the true and liuing God from the forged and false gods, and they can trye and separate the true spirite from the lying spirite: therefore they are greater in authoritie, then this spirite of God is. Who seeth not these things to bee so childish, that they neede no refutation at all, because if they be once examined by the touchstone, they fall of them selues, and do easely describe what they are: Well, let vs holde this for a grounde most certaine and sure, which can not bee shaken: that the worde which Christ hath spoken in his fathers name, the same shall iudge in the last day, as hee him selfe sayth, Iohn. 12. verse 48. Then if the worde be iudge, it is (belike) greater, and aboue them that must be iudged by it (which is the church) in the latter daye, euen as the iudge here is of greater authoritie, then the partie whome he iudgeth. And here by the way falleth to the ground, another false positio of theirs, that say the interpretatio of the scriptures must be according to the church: nay it must be according to y^e word, which is the iudge:

The ninth Lecture.

for if this be a matter of controuersie, who shall determine and decide it, but the ordinarie iudge: as we see the lawes must bee interpreted, not according to the censure and iudgement of them to whome they were giuen, but after the will and meaning of the iudge and lawe giuer, which made them: so the scriptures must bee interpreted by the scriptures, and the worde, by the worde, and that which is spoken obscurely in one place, by that which is declared and bettered more plainly in an other place. As for example: The papistes, to proue that sinnes may be forgiven hereafter in an other worlde, in their fayned purgatorie, bring this place out of the 12. chapter of Matthewe, where our saviour saith, that he that speaketh a worde against the holy Ghost, shall not bee forgiven, neither in this worlde nor in the worlde to come: Ergo say they, to establish their purgatorie, some sinnes may be forgiven after this life, and where is that, but in purgatorie: but if they had read the thirde of Marke (handling the same matter) and conferred one place with an other, they should haue seene there, that our saviours meaning was to shewe, that the horribleness of this sinne was

The ninth Lecture.

was so great, that it should neuer be forgiven: for these are his verie wordes there. Verely I say vnto you, al sinnes shalbe forgiven vnto y childre of me, & blasphemies, wherewith they blaspheme: but he that blasphemeth against the holy Ghost, shall neuer haue forgiveness, but is culpable of eternall damnation, Mark. 3. So likewise is that place in Matthewe of the keyes expounded in Iohn 20. by remitting or retaining of sinnes by all the Apostles, and not by Peter only. Nowe out of this note that Christ is the head and only great shepheard of his church, commeth forth many good & fruitfull branches for this whole church, that is, many good lessons for vs in doctrine & maners: For if Christ be y head of this congregation, then it shalbe perpetual and for euer, because y head of it is for euer, therefore the body must be so also. As the Lord promisseth in Ieremie cha. 31. saying, This saith the Lorde, which giueth the sunne for a light to the day, and the courses of the moone and of the starres a light to the night, which breaketh the sea when the waues thereof roare, his name is the Lord of hostes. If these ordinances depart out of my sight, (sayeth the Lorde) then

The ninth Lecture.

Shall the seede of Israel cease from being a nation before me for euer. Thus sayth the Lorde, If the heauens can be measured, or the foundations of the earth be searched out beneath: then will I cast off all the seede of Israel, for all that they haue done, sayth the Lorde. By the which wordes the Lorde meaneth that his church shall continue for euer, as y sunne, moone, & starres doe: which surely is very comfortable to all his, to consider that they shall be for euer, as their head is, and haue immortalitie with him. Againe, if Christ be from the beginning, then he hath had this church also from the beginning: first in Adam, then in Abel, and Seth, and so forth in Noe. And this he hath, and will preserve: for they are his members, whome he loueth, and feedeth as a father doth his deare and owne children, Psalm, 103. And if Christ be the head of it, it must needs be holy also, as here we doe beleue. For howe should the body be unholy, when the head is so holy: although this holines be not full and perfecte here, (for the church is in a continuall warrefare and fight against sinne and wickednesse,) yet it shall be perfected hereafter, when it shalbe fully ioyned to her head in heauen. In the
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The ninth Lecture,

meane reason it is called holy, because it contendeth for holinesse, and because the holinesse of Christ is imputed unto it: but this is not in it selfe: for the church is taught to pray daily, Forgive vs our trespasses: and there is no man without sinne that liueth here in earth, 1. Ioh. 1. yea this church may, and hath erred, as euery member particularly may erre, as Peter did in the vocation of y^e Gentiles, Act. 10. and in dissimulation, in eating with the Gentiles, & withdrawing himself from them againe, when James came to him, and was iustly therefore reprehended of Saint Paul, Gal. 2. Then if Peter erred, so notable & singular an Apostle, others may erre also, but yet returne with Peter: yea the whole church at some time haue erred, as al the Apostles doubted of Christs resurrection, and yet they were the Church of Christ, and the best men and most perfecte that were then alive, Mark. 16. verse 14. This I say to that ende, that none should imagine such a perfection in the church, as the Anabaptists doe and others, which can not be attayned vnto in this life: And therefore because they see some abuses, some dissolute persons, and some errors in the Church (which

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The ninth Lecture.

is like a field that hath corne and tares in it) they by and by depart from it, and break and diuide the vnitie of the Church, by their ignorance and frowardnesse, not knowing y^e the kingdome of heauen (which is the Church) is cōpared of Christ himself to a net cast into the Sea, that taketh both good and bad fysbes together in it. Mat. 13. I speake not this, to mayncayne any thing that is amisse, if it may be reformed by order. For I wish all thinges to be wel, which are out of order in our church, and I hope God will in his time cut off all disorders: but I speake it to this ende, that none should separate himself from hearing the wooꝛde and receauing y^e Sacraments, and from publicke prayers in the congregation. If al thinges in the ministry be not so perfect as euery goodman would desire, and as the woꝛd of God requireth it should bee, we must in deede contend and indenuour foꝛ a perfection, as much as lyeth in vs, which I pray God may be earnestly sought foꝛ of euery one in his vocation. But they that are priuate men, must helpe with their prayers, their teares and groninges, and must seeke to further this wooꝛke by continuall intercession to the Loꝛde, and ne-
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The ninth Lecture,

uer to leaue off, neyther to giue him any
rest, vntill he repayre, and vntill hee set vp
Ierusalem the prayse of the worlde. And
so for Sions sake, they must not holde
their tongue, vntill the righteousnesse ther-
of breake forth as a light, and the salua-
tion thereof vs a burning lampe. Which
God put into the heartes and mindes of
them that haue authoritie in the buylding
and repairing of this spiritual Church vn-
to the Lord. For Christ himselfe frequen-
ted the temple at Ierusalem, and there
taught the people his fathers wil, although
the hie Priests, the Scribes, and Phari-
ses had made it a dene of theeues, and won-
derfully corrupted all things in it, both by
their doctrine, and also by their manners:
neither did Paul separate himselfe from
the church of the Corinthians, although
many abuses had crept in among them, in
so much, that some denied the resurrection,
the chiefest poynt one of them in Christi-
anitie, yet notwithstanding all this, hee
called it a Church, and the Corinthians
sanctified in Iesus Christ. And so wee see
he did not withdrawe himselfe from them,
but boughsafed the name of y church,

and

The ninth Lecture.

and goeth about (as wee should all doe,) to
bring them to the puritie of the Gospel a-
gaine. Thus much for this point: let vs
returne to our purpose. Christ being the
head of this church, it shall not be hard for
us to discerne who are the members of it,
and who appertayne vnto the same. This
church is said to be holy, and the commu-
nion of sayntes: then all they that are holy,
& sanctified by y^e spirit of Iesus Christ, are of
y^e nūber of this cōgregation: for if they wil
be of his body, they must haue frō him holi-
nesse, which hath said. Be ye holy, for I am
holy: & they ought to resemble him in their
life & cōuersatiō, in godlines, in integrity,
in innocēcie & al other christiā vertues. We
see then howe we ought to endeouour to be
like him, & these are the words of S. Iohn,
where that he sayth, He that remaineth in
him, ought euen so to walke, as hee hath
walked: That is, he must be incorporated &
ingrafted to the body of Christ, otherwise
there is no saluation for him. He is the true
vine, and we are the branches: if we abide
in him, we bring forth much fruite, & wee
shalbe purged to bring forth moze fruite:
but as the branche, except it abide in the
vine, dieth & withereth away without any
fruit,

The ninth Lecture,

fruit, and is cast into p fire: so is every one, that is not of the body of Iesus Christ. Let vs therefore indevour to be of this body, for without the Church is no saluation, as all perished by the waters, which were not in the arke of Noe, which was a true signe and figure of the church, 1. Pet. 3. And as the hand cut off frō the body, dieth, and lacketh life: so it is in the mysticall body of the Church, no lyfe without the body of Christ: and that is the thing that is meant in these places of holy scripture. In the thirteenth chapter of Ezechiel p Lord threatneth the false prophets, that his hand shalbe vpon them that see vanity, & deuine lyes, saying, They shall not be in the assembly of my people, neither shal they be written in the writing of the house of Israel, neither shal they enter into the land of Israel. Wherby he excludeth them frō his church. So it is said in Joel the second, In mount Sion and Ierusalem shalbe deliuerance, as the Lord hath sayde. The like is in Abbie: but most notable is p place in the second of p Acts, where it is sayd, that the Lorde added to the church from day to day, such as shoulde be saued: giuing vs thus much to vnderstand, p vnles they be in p church, there
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The ninth Lecture.

is no saluation for them. By this then we gather, that if they only be members of this church, which beleene in Christ, and are holy, then the Turkes & Jewes, which beleene not in Christ, but persecute him most deadly, are not of y church, because they are not vnited & ioynd to this body. Likewise all the Heretikes, which haue broken the vniity & peace of this Church, some by denying the humanitie of Christ, and some his diuinitie, are not to be counted members of Christ, neither they that haue departed from the fellowship of the godly and sayntes of God to Antichrist, can haue any part in this congregation, or be heyres of life, vnles they returne againe with speede to the Church. Here likewise are all Atheists and vngodly liuers shut out from this church. For they communicate not wth the sayntes, either in life or doctrine, neither doe they relieue the poore and afflicted members of Iesus Christ with y blessings which God hath bestowed vpon them: so that there is no communion of brotherly loue among them, whereby they should be knownen to be of this holy body. Now y we know that Christ is y head of this church, (as is proued) let vs come to y secōd point,

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The ninth Lecture,

to see by what markes and tokens this true church may be discerned from y^e false & hypocriticall synagogue of Satan. For this standeth vs greatly in hand to know, otherwise we may be deceiued in taking the one for the other. Two signes there are wherby y^e church of Christ is knowen: y^e one is the preaching of the word of God, contained in y^e old & new Testamēt, & is deuided into y^e law & Gospel: so that where this word is solided out by y^e preachers, purely & soundly, w^out mixture & corruptiō of mā's traditions, & receaued reuerently, there is no doubt the church of Christ, as Christ himself doth witnes, My sheepe here my voice & follow me. This is the y^e first & principal note of y^e church, to heare Christs word, Iohn 10. and where this word wanteth, there can be no church. For Christ doth sanctifie & cleanse it by y^e washing of water through the word, Eph. 5. This made y^e prophets in olde time to be careful y^e they brought nothing but y^e word of God to y^e people, saying, Heare the worde of the Lord. The mouth of y^e Lord hath spoken: and alwaies they brought the people when they were gone astray, to this worde & cōmandement of the Lord. This made S. Paul to say, y^e he had deliuered no other thing to y^e church of the Corinthiās, then

The ninth Lecture.

thē that he had receyued of y^e Lord, 1. Cor.
11. Neither did Christ, when he sent his A-
postles abroad to preach, giue thē liberty to
preach what they list: But go and preach,
(sayth hee,) teaching them to obserue all
things, whatsoeuer I haue comanded you:
restraining thē alwaies to his word, where-
by y^e church is gathered together, not the
word vnwritten, which they call vnwritten
verities, & y^e traditions of the Apostles, and
y^e church, but the word written only. For of
the other wee haue no certainty, yea their
vnwritten verities are against the writ-
ten veritie and worde of Christ, which is a
thing very absurde. For the worde written
doeth allowe all meates to be eaten with
thanksgiuing without choyse, any apparel
to be worne without differēce: neither doth
it condemne matrimonie in any degree or
estate of persons, as they do in the ministers
of the worde. Now their vnwritten veri-
ties doe forbid al these things, and a great
many moe, which are contrary to the word
reueiled. Well, let vs holde this poynt dili-
gently, that the worde truely preached, is
the first note to know this church by: the
other note is the true vse & administration
of y^e sacraments, instituted by Christ himself,
which

The ninth Lecture.

which are two in number: the one is Baptisme, wherein we are admitted into the fellowship of this Church of Christ, and by the which we are assured of the remission of our sinnes by Christes blood, as wee are sure, that the water doeth outwardly wash the body and spotted of the flesh. This Sacrament doth Paul call the washing of the new byrth, Titus 5. and sayth, that all they that are baptized vnto Christ, haue put on Christ. Furthermore the Lord Iesus doeth not thinke it sufficient, or ynough to admit vs onely into his house and familie, by this signe of Baptisme, but doeth also being admitted, feede vs continually with heavenly and spirituall foode vnto everlasting life, which is done with the other Sacrament of his precious body & blood, called the Communion or the Lordes Supper. So that as the shephearde doeth not onely gather his sheepe into his folde or sheepecote, but doth also prouide meat for them, and pasture: and as the master doeth not onely enterteine his seruant into his seruice, by giuing him his liuery coate and badge, whereby he is openly knowen to be his man, but doeth prouide and giue him meate & drinke dayly to feede him: so surely doth the Lord with vs in these

R.i.

Sacra-

The ninth Lecture.

Sacramentes. For by Baptisme doeth he admit vs to his seruice, and by the Supper doeth he feede vs, that wee perish not with hunger. So that where wee see these Sacramentes duely administred, without any inuentions of mans witte or brayne, the one with the word and water, the other with the worde, and bread and wine, without other superstitions and additions, there we may acknowledge the Church of Christ to be present, and he in the midst of them, according to his worde, as hee hath promised, Where two or three are gathered together in my name, there am I in the midst of them, Matth. 18. Now these Sacraments are in some things vnlike. Concerning the first, which is Baptisme, it is to be blessed but once of a Christian man or woman, and not often: as the Jewes vsed but once to circūcise their children, which Circumcision was a signe of our Baptisme, which we haue in steade of it: so this Baptisme of infants is not to be iterated. For euen as a man is borne but once, so once baptizing is sufficient, to signifie our newe byrth in Christ. Therefore they were ouerseene, which woulde haue it to be iterated and done agayne, as Saint Cyprian

The ninth Lecture.

Cyprian was in that errour. The other Sacrament must be often used of every Christian man and woman, as the Jewes used many times and often, every yeere to eat the Paschall Lambe or Passeouer: so must wee also often resort to the Lordes Table, but still with reuerence, repentance, and faith to eat and feede spiritu- ally vpon Iesus Christ his body and blood. For this Sacrament came in the place of the Passeouer: so that as they remem- bryed their comynge and deliuerie from the bondage and chaldome of Egypt and Pharao by this Lambe: In like sort must wee remember by this Sacrament our re- demption by Christ from the deuill and hell, from the slavery of sinne, whereof the Jewes deliuerance both in Egypt and Babylon, were most liuely signes and figures vnto our eyes, to beholde that which Christ hath done for vs in dying for our sinnes vpon the crosse, that wee might be made righteous in him, 1. Corinth. 1. Nowe the oftener wee re- member this which is done, especially in the Communion, the better it is for vs, alwaies remembryng this, that wee come thither

R.ii.

with

The ninth Lecture.

with examination of our selues, as the Apostle willet, least we come to iudgement and condemnation. This then is not to be done at Easter onely, as the blinde custome of the Papists was, but at other times also, except they wil make it sufficient for a man to eate once in a yeere, to feede his bodie: wherefore as we often vse to eate corporall and earthly fodde to feede the body, which otherwise would starue: so must we frequent this Supper, which is holy, many times & often to feede our soule, which is more necessary then the feeding of the body: and the meate of the one must bee had, and a great deale sooner then the prouision of the other, I meane of the body, which is but mortall. These are the outward signes, whereby the Church of Christ may bee knowne from the temple of idoles. I am not ignorant that there are other signes, as the Holy Ghost, and faith, which because they are inwarde, and knowne to God, and euery mans owne conscience, I let them passe, I onely speake here of the visible signes and markes of the church, whereby it is manifested vnto men, such as the worde and Sacramentes be. If then these be the signes of true Christians, let vs that are English men, vse them diligently,

The ninth Lecture.

gently, let vs in season and out of season
heare the worde, & with reuerence embrace
it, & let vs withal confirme it in our hearts,
as with a seale, by the reuerent receiuing of
the sacraments of our Lorde Iesus Christ.
This ground being layde, that the Church
is known by the worde of Christ, and his
Sacramentes beyng bled as hee ordayned
them, we can not acknowledge the Church
of Rome to be this Catholike Church of
Christ: for shee hath not these markes in her
forehead. For it is most manifest, that shee
hath burned this worde of Christ in the fire,
and refused it, and in steade of it sette vp the
worde of man, the decrees of Popes, and
constitutions of their owne, as the liues of
Saintes in their Legende, which is full of
abominable lies: they mainteyne their own
traditions aboue this worde, and haue them
in greater estimation: so that the neglect
of their owne trumpery, as to eatc flesh in
Lent, or to breake their fasting dayes, is
more seuerely punished by them, and made
a greater matter then the open contempt of
Gods Lawes: For the adulterie of their
Priestes, Friers, and their Nunnes, was
counted but a light matter, & no sinne with
them, Here we see what all the worlde may
R.iii. iudge

The ninth Lecture.

iudge of them, and these thinges to bee true, experience it selfe doeth testifie. And if at any time they gaue the people the worde, which is called of Paul the sworde of God, wherewith all Christians ought to fight, and therefore shoulde be common as well to the laytie as the Cleargie, as they tearme them: If, I saye, they gaue it at any time vnto them, yet they gaue it as a sworde in the sheath, that is, in the Latine tongue, wherein they vnderstoode nothing at all, contrarie to the expresse wordes of Paul, saying, That all thinges shoulde bee done to edification in the Church, and that hee had rather speake fve wordes in a knowen tongue, then fve thousande without the vnderstanding of the people, 1. Corinth. 14. I saye these men are guyltie of the death of the Lordes people, which sende them out to fight with their enemies, and yet take awaye their weapons and swordes from them, and so leaue them naked and bare to the spoyle of the enemye. This did the Churche of Rome, when it first tooke away here with vs the scriptures and worde of God in English from the people, and fedde them with toyes & fables of Beuis of South Hampton,
and

The ninth Lecture.

and such like fabulous bookes, which were
invented by the devils instruments to keepe
the people from reading of the holy Scrip-
tures. And no maruayle if they did so, that
is, take away the worde from them: for they
knewe well ynough, that if the people had
the Scriptures in their owne tongue, they
woulde quickly see and perceiue their kna-
uery and treacherie, that they so closely vi-
sed in corners. But when they had put out
the candle, they played many fluttish
partes, and no man sawe them, although the
Lorde then winked not at them, but hath
in his good tyme disclosed them to their
shame, his name be praysted therefore. We
see then, that this false church of Rome hath
dealt with the Scriptures and the people,
as the Philistins handled Samson, for they
put out his eyes, and then they led him whi-
ther they woulde: so the Papistes, when
they had subtilly put out the eyes of the peo-
ple, in taking from them the light of Gods
worde, and the Gospell of Christ: they
brought them where they listed, & made the
beleue what they woulde. They thought
good to be ill, & ill good, they called sweete
sowre, and sowre sweete: light darkenesse,
and darkenesse lyght: and all because

R.iiii.

they

The ninth Lecture.

they had not the word, which was the true light vnto their paths, and a lanterne vnto their feete, Psal. 119. Then was it altogether thought good and godly to goe on pilgrimage, to offer to Saintes, to praye to them, to haue images in Churches, to beare candles, to kisse the Par, to goe on procession, with a thousand such trumperies, which we were delited with, as yong children in toys and trifles: whereas now we willingly cōdemne them, and are ashamed of them, because we haue the light, which hath made them manifest, and sheweth vnto vs, that we henceforth be no more children, wauering & carped about with euery winde of doctrine, by the deceite of men, and with craftinesse, whereby they lye in wayte to deceyue vs: But let vs follow the trueth in loue, and in all things grow vp into him, which is the head, that is Christ, Ephes. 4. ver. 14. & 15. By these thinges we see, that Rome is not the true Church, because it hath forsaken the worde of God, whereby the Church is gathered together, as men to battell, by the sound of a drumme or trumpet. Nowe as they haue done in the word in mangling it, so haue they in like maner corrupted and altered the true vse of the Sacramentes, both
in

The ninth Lecture.

in adding vnto them, and taking away from them, not being contented with the simplicitie and that order that Christ vsed them in. To Baptisme haue they added of their owne, spittle, creame, and salt, with such like trash: the cuppe haue they taken away from the common people, and say it was ordained for the Priestes onely, when as our sauour Christ sayde, *Drinke ye all of this*, *Matth. 26.* They say, not al, but the Priestes onely: so that when Christ sayth one thing, they say another contrary vnto it. Furthermore they worship the bread, and say that it is turned into the bodie of Christ, & become God, where they commit both idolatrie, in worshipping a creature, as the bread, and blasphemie, in that they say it is God. Seeing then they haue not these marks for their church, let vs see what markes they shewe vnto vs. First they say that their Vniuersalitie or multitude, is a signe of the Catholike Church: but this is vtterly false, confuted both by the testimonies and authorities of the scriptures, and also by many examples out of them. For first, if multitude make the Catholike Church, then the Turkes and Pagans shall be the Church, sooner and before the Papistes, as the euent doeth

The ninth Lecture.

doeth shew, for they are moe in number then the Christians, or their pretended Catholikes, which yet I thinke they will not graunt to be the Church. But they will say, Among the Christians the greatest number are the Church. If this be so, then sayde not our sauour Christ truely, when hee called his Church a little flocke, saying: Feare not little flocke, for it is your fathers pleasure to giue vnto you the kingdome, Luke 12. We shoulde haue sayde, great flocke, according to the Papistes opinion. Againe, when one asked our sauour Christ, whether there were fewe that shoulde be saued: hee answered in effect that it was so, saying, Striue to enter in at the strayte gate, for many, I saye vnto you, will seeke to enter in, and shall not be able, Luke 13. Here Christ sayeth flatly, that many, that is, the multitude, shall not enter in at heauen gates, which yet notwithstanding must bee saued, if the Church, as the aduersaries saye, consist of multitude, for the Church shall bee saued. Here Christ excludeth multitude from his Church and kingdome, and in the 7. of Mattheue, wee shall see that hee maketh paucitie and the small number to bee an

The ninth Lecture.

an argument of his Church, quite contrarie vnto the blinde Papistes, saying, Strayte is the gate, and narrowe is the way that leadeth vnto life, and fewe there be that finde it. Are there fewe that finde this gate? then are there but fewe of this Church of Christ. Wherefore wee haue the more neede to watche, to strue, and to contend to be of this small companie, for surely many are called to the Gospell, but fewe, and very fewe are chosen. But let vs see the examples of the hoily Scripture. Was not Noah onely founde righteous with his housholde before the Lorde, when the flood was brought in vpon the wicked worlde? For all flesh had corrupted his way before God, Genes. 6. Was the greatest multitude in Sodome founde to be of this Church of God? Surely if it had bene so, Sodome had not bene destroyed. But there were not ten righteous men to bee founde within it, onely Lot with his wife and two daughters escaped the fire, all the rest were wicked, and therefore most fearefully consumed with fire and brimstone from heauen, to make others to feare the like sinnes, as Saint Peter sayeth, Gen. 19. 2. Peter 2. There came but two into the
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The ninth Lecture.

the promised lande of Canaan of all the sixe hundred thousande men, beside women and children, that came out of the lande of Egypt, and they were Iosua and Caleb: the rest iustly perished in the wilderness for their vnbeliefe and disobedience. But let vs see further, when this Church was more increased in the times that followed. Was not Elias onely against the foure hundred false prophetes of Achab and Iezabel? 3. Reg. 18. And did not he thinke, that there had bene none aliue that appertayned vnto the Lorde, but he onely? And although the Lorde sayd vnto him, that he had reserued vnto himselfe seuen thousand, that had not bowed the knee to the idole Baal: yet was that to the multitude and number of y wicked that were then in Israel: Againe, was not the kingdome of Israel farre greater then the kingdom of Iuda: and yet was the true worshippe and seruice of the Lorde onely with the Iewes in Ierusalem, and not in Dan, or Bethel, where were the golden calues of Ieroboam: Was not Micheas in his time onely one Propheete that was good, against foure hundred lying prophetes of Achab: He was ouercome there by multitude, and yet hee had onely the trueth

The ninth Lecture,

trueth and worde of the Lorde on his side,
3.Reg.22. If wee list to come neerer the
time of Christ vnder the Gospell, we shall
see the fewest to holde with him. Was not
the whole multitude of the Jewes with
the chiefe Scribes, and Pharises, and hye
Priestes against Christ, and condemned
him to death: crying, Crucifie him, cruci-
fie him, Iohn 19. Afterwarde in the suc-
cession of the Church, wee shall see the
Christians to bee the smallest number. V-
niuersalitie then and multitude, is no argu-
ment of the Catholike Church of Christ:
but rather the contrarie may bee affirmed,
the least number to be his. Secondly they
will haue Antiquitie to bee a note and to-
ken of this Church: If they will stande
to Antiquitie, and long prescript and con-
tinuance of time, euen here also must they
needes fall. For their Masse with her re-
liques was neuer heard of within the space
of five hundred peeres at the least af-
ter Christ, as a godly and learned man
doeth auouche vnto them, which if they
coulde prouoc: he woulde haue subscri-
bed vnto them: and their transubstantiation
was neuer spoken of, before the Council of
Lateran: and so all their trumpery hath bene
patched

The ninth Lecture.

patched together by Popes and Councils at diuers times. Whereas wee can prooue our holy Communion euen from Christ and his Apostles, vsing it in the same order with bread and wine in a knowne tongue, as he did to his Apostles. If their Masse be of such great antiquitie, as they haue in hande, it is great maruayle that the very name of it can not once be founde in the Scriptures: but it is an vnknown name, for an vnknown thing. Here we see antiquitie doeth confute them, although antiquitie be not alwayes a good argument, to prooue a matter by. For if it were, then murder shoulde be good, which is as ancient as Cain the seconde man that was here vpon the earth. Gen. 4. From the first king of Israel, which was Ieroboam, (after that the kingdome was deuided in Solomons time) vntill the last king of the same kingdome, which was Hoshea, the golden calues were still mainteyned, which were erected first of all by Ieroboam, and continued for the space of three hundred yeres, or there about. And yet for all this, was not their religion good, although they receyued it still by tradition & custome from their fathers, by the pre-
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The ninth Lecture.

script of so many peeres. For the Prophets notwithstanding did still rephende the idolatrous and wicked kinges for their superstitious worshipping of these calues, which they shoulde not haue done, if the argument of our Papistes bee good, to bring and alleadge their forefathers, custome, traditions, Councils, and antiquitie: for then Ahab might haue sayde vnto Elias, if this be true, why doest thou rephende me for this worshippe? I haue receyued it from the first king Ieroboam, and my fathers haue liued and dyed in it, and I haue antiquitie to pleade for mee. But Elias knewe well ynough that this was no argument, and therefore tooke him vp sharply, as we may our Papistes, although they haue had their Masses these seuen or eyght hundred peeres. Agayne, if antiquitie or custome bee a generall rule to confirme a doctrine in religion, then myght the Pagans and Ethnikes haue alleadged agaynst the Apostles these thinges, when they came to preache Christ Iesus crucified vnto them, and to alter their olde religion, wherein they had continued so long. Wee see then that antiquitie

The ninth Lecture.

antiquitie fauoureth them not at all, neither yet can they father their Church and religion, which they haue at Rome, vpon the succession & ordinarie descent of their Bishops and Popes, seeing trueth goeth not by succession & inheritance, but by the grace and mercy of God. But if succession of bishops, and hie Priestes, as they sayne, from Peter to this time, doeth prooue the Church by a lineall descent to be with them: why then should not the hye Priestes in Christs time, as Annas, and Caiaphas, & Ananias in the time of the Apostles, be the true Church? for they had their succession from Aaron the first hie Priest, ordayned by God himselfe, and might haue objected this to Christ, and did also, their lineall descent from Abraham: and yet they were of the synagogue of Satan, & Christ doeth call them blinde guides, generation of vipers, hypocrites & fooles, and doeth not take them for his Church, but whippeth them all out of it rather. We see then, that succession is nothing to prooue the Church by: for then the Scribes, Pharises, and hye Priestes shoulde haue bene of the Church in Christs time. They object furthermore a generall consent and agreement, to prooue the Church vnto vs: but

The ninth Lecture.

but we know that a consent and agreement without God and this worde, is rather a conspiracy, then a consent. But to cut off this visour also in a worde, was not there a general cōsent of al the people of y^e Jewes, with the chiefe elders also, the Scribes, the Pharisees, the hie priests with Herode and Pilate, in the time of Christ, to condemne him, & to crucifie him? For Luke reporteth saying, The al the multitude cried at once, saying, away with him, and deliuer to vs Barabbas, and the voices of them, and of the hie priestes preuailed, Luk. 23. Behold, here was a whole and vniuersall consent & agreement, and yet for all that, it was against the trueth, euen Iesus Christ the author of al trueth. But do they agree among them selues? are they not at variance yet what purgatorie should be? some appointing it to be fire, some water, some ile and snowe? Were not the Dominican friers against the Franciscans about the conception of the virgin Marie deuided? Are they agreed about the matter of the sacrament, some holding that he is there onely in qualitie, some in qualitie & quantitie too? Doe they agree in the number & order of their Popes and bishops? (Platina differing frō

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Eusebius)

The ninth Lecture.

Eusebius, some appointing mo, and some lesse: Are not fathers against fathers, and councils against councils, & Popes against Popes: and Gregorie against them all, in the name of the vniuersall bishop, which he iustly thinketh to be y^e name of Antichrist: And yet shall we thinke they doe agree, or that they can not erre, or that these things aboue rehearsed, as multitude, antiquitie, with custome, consent, traditions, succession, ancient fathers, generall councils, are sufficient proofes of the church to bee with them: Councils haue erred, and bene contrary one to an other: for the coscil of Constantinople, ordained that images should not be had in the church: after that, the coscill of Nice the second erected them, and decreed that they shoulde bee had and worshipped. They also go about to proue their church by the authoritie of Doctors of the Church: but it is manifest, that they haue all erred, & bin deceiued in some point or other, yea euen of doctrine, so that they are not to be rules & notes, to knowe this church by, for they are but men, & haue now or then in doctrine, not only in maners slipped from the truth. Ireneus, Victorinus, & Lactantius, subscribed to the opinion of the
Milli-

The ninth Lecture.

Millinaries, which thought that Christ after the day of iudgement, should raigne in his for a thousand yeeres here vpon earth, being deceiued with the place of Iohn, Reuel. 20. not wel vnderstoode, where as hee doth interpret that 9. yeere, in another place for euer, Reue. 22. Augustine thought that all children dying without baptisme, were damned, which is an heresie. Epiphanius defendeth that it was a tradition of 5 Apostles six dayes before Easter, to eate nothing but bread and salt. Ierom condemned the second mariages of men, and counted them al (a thing most absurde and erroneous) no better then fornication. By these things then 5 church is not discerned: neither is glorie, pompe, honoꝝ, riches, externall beauty, and outward successe and happines, any note of this church of Christ, as the Papistes will beare vs in hande, by reason of their glistering and glorious church of Rome. The contrary thinges are markes of Christs Church, as pouertie, affliction, no shewe to the eye, or any externall felicitie. For Christ hath sayde, his church shall be vnder the crosse, and not in any beauty, or gorgeousnes to the outward eye of the worlde. The harlot & strumpet

The ninth Lecture,

goeth most commonly better trimmed and decked in apparell, then the honest woman and matrone of an house: & so is the whoreson church of Rome, it hath all things for to please well the outward senses, & to allure men vnto her. It hath for the eare, her delicate musicke, singing, & piping, & organs, and ringing of bells, and this in excesse also. It hath for the nose, sweet smells, frankincense, and such like. For the eyes, it hath to please them, goodly copes, crosses of silver and golde, pictures of Christ, and many images of saintes, with such like baggage, and foolish trash: and for the belly to delite idle lubbers, and loyterers, there was good chere kept in abbeyes and monasteries: but in the meane season, what was all this to feede the hungry soules? surely nothing. The worde of Christ was then gone from them, yea, Christ him selfe was shut out with them, and his mother Marie more sought to, more prayed to, and more esteemed then he him selfe. Here were all things for the body, and by this they would proue vnto vs, that they were the true church. Well, if we would know the church, let vs thinke it to be there where two or thre are gathered together in Christes name: and howe should

The ninth Lecture.

Should they bee gathered together without his word and commandement: And this agreeth to y^e saying of S. Augustine, If they will here admit him, He that will knowe, saith he, which is the true church of Christ, he can not know it by any other meanes, then onely by the scriptures. We see here how resolute he is in this case. Ex homilia 49. operis imperfecti in Matth. And againe he saith, Christians willing to receiue the stedfastnes of a true faith, let the fly to nothing but to the scriptures. Otherwise, if they looke vnto other things, they shalbe offended, and perishe, not vnderstanding which is the true church, and so they shall fall into the abomination of desolation, which standeth in the holy places of the church. Now we may plainly vnderstand what are the signes of the true church, and what also are the bodie of the church of Antichrist at Rome, euen murdering of the saines of Christ, contempt of the word and sacraments, worldly prosperitie, with a multitude of ill men with sworde to defend it. Furthermore, this church, that it may be the better known of vs, therfore hath it diuers and sundry names in the scriptures, lest we should be deceiued by y^e false church.

The ninth Lecture.

It is called y^e sheepfold of Christ, doing vs to vnderstand, that those y^e belong to Christ are gentle as sheepe, & not cruel as wolues: **Esaie 11.** for they shall not hurt nor destroy in al the mountayne of my holines, (saith the Lorde of hosts) by his Prophet. This name of the church excludeth y^e bloody church of Rome, for they are as wolues & cruell beastes, deuouring the sheepe, as well with vs appeared in Queene Maries dayes, howe bloodthirstie they were, in that the wolues slewe so many of the sheepe of Christ. It is called the spouse of Christ, therefore they that giue them selues to another head and husband, as the false Romanes doe, are not of this church. It is also compared and likened to the moone, because the church taketh all her light and brightnes of Iesus Christ, the true sunne of righteousness, as the moone doeth take of the sunne all her light, which thing the Papistes doe not: for they ascribe not all to Christ, but some things to the Pope, & some to them selues and others. And as the moone is not alway visible being in her change, so is not this church to the eye of man, alwayes in a visible shewe, as the proude church of Rome is, but hath sometime warre and aduersitie, some.

The ninth Lecture.

Some time peace & prosperitie. It is moreover, like vnto a ship vpon the seas tossed in deede with the waues from one place to an other, but yet neuer drowned, because Christ Iesus is in it, and holdeth the sterne with his hande. These thinges, vnto the which the church is likened, doe very well conuince Rome to be no church of God at all, for it is alwayes visible to the eye, and in great wealch and prosperitie, as Babylon was, & so it boasteth of her selfe, as shee did. It neuer at all mourneth, or is in the pit of affliction as Christ said his church should be, Iohn. 16. And as we reade in Ezechiel 9. this church of Rome doth alwayes laugh and reioyce, and neuer feeleth the rodde, which is a token of bastards, and such reprobates, and not of Gods children Heb. 12. This true church of Christ is but one: For there is but one mediator, & one husband, and therefore one spouse, and one body, as Paul proueth, Ephel. 4. and is called vniuersall, because it is in all partes of the earth, and the Lord hath of his church out of all nations and kinreds & tongues, Reuel. 7. Which church yet notwithstanding, is deuided into particular churches of euery countrey & kingdom, where as they al

S. iiii,

make

The ninth Lecture.

make but one general church. For they are
joynd together in the same spirite, sayth,
baptisme, and Lorde Iesus, which is one
head to them all. There was a particular
church in the house of Philemon, as Paul
reporteth in that epistle, and he also calleth
the Corinthiās a church, & others too, vnto
whom he wrote, meaning that they were
speciall churches of this vniuersall church.
And here the ignorance of the Papistes is
seene and manifested, which make that to
be general and catholike, which is but par-
ticular & special. For although their Rome
were a true church, yet can it not be termed
by any meanes, Catholike, except all the
saintes and good men aliue vpon the earth
were in it, which can not be. Here thē they
are deceiued in the worde Catholike, ma-
king that to bee generall, which is but in
part so. Paul did neuer write to any church,
which hee called Catholike, for if hee had
meant so, that Rome had bene the catho-
like church, when hee wrote vnto it, then
could he not properly haue called Corinth
a church at all. The summe of all that we
haue said hitherto, is thus much: that there
is an holy church, whose head is Iesus
Christ alone, to this end and purpose called
of

The ninth Lecture.

of God by his woord, that it should glorifie him for his goodnesse. For looke whatsoeuer our God doth, he doth it in þ behalfe of his holy church: For this end doeth hee destroy sometymes mightie kingdomes, and great Princes, that hee might deliuer his church, and verily, for this ende doeth hee keepe and preserue so long this wicked worlde, vntill the number of his elect be fulfilled. He neuer destroyed any nation, but it was for his churches sake. Oh howe greatly are we then bound to the goodnes of this our Christ, which worketh so great thinges for vs! shall we not magnifie his grace? shal we not yeelde him continuall thanks, and that in the middest of the great congregation? Beleeue me deare brethren, we are elect, created, redeemed, iustified, sanctified, preserued dayly by his power, & shalbe glorified in the life to come, with his holy angels and saintes, that we should set forth his praise & glory. And this is þ thing, which the blessed Apostle S. Peter doth in his first Epistle the second Chapter, so earnestly exhorte vs vnto, saying, To the church of God, the trewe christians of Pontus, Asia, Cappadocia, Galatia, and Bithynia, (and in them to vs all:) you are (sayth he) a cho.

1. Pet. 2.9.

The ninth Lecture.

a chosen generation, a roial priesthood, an holy nation, a people set at lybertie. Marke now, dearely beloued, the chieftest poynt, to what ende all these thinges are done vnto vs, that yee shoulde (sayth hee) shewe foorth the vertues of him that hath called you out of darknesse, vnto his marueilous light. Doe wee now shewe foorth his goodnesse with thankes-giuing: then are we good Christians, and serue to the ende, whereunto the Lord hath made vs. Are wee not all carefull of this duety, to praise God his name daily? Surely we haue then transgressed, and degenerated from the ende, of our creation and calling. The praise of God is such a thing, so hye, and so excellent, that if all the Angels in heauen, with their force and might, and all the men in earth, with all their speach and eloquence, goe about to set it forth and declare it, they shall not do it sufficiently, and as it deserueth to be done. We ought then to do what lieth in vs: and this thing doth the triumphane church in heauen, of Angels, and Saints, teache vs, that we should neuer cease to extol his name at al times, as they do, for they cannot

The ninth Lecture.

cannot satisfy themselves with crying, Holy, holy, holy is the Lorde God of hostes, the whole worlde is full of his glory, Esay. 6. And in the Revelation the fourth chapter, the foure beastes, and the Elders cease not day nor night, crying, Holy, holy, holy Lorde God almighty, which was, which is, and which is to come. And yet for all this, wee here in earth can satisfy our selues, and be contented to set forth his praise, either neuer a whit, or els so negligently and by such startes, as wee declare, wee haue no great loue and care thereunto: so colde is our zeale in this poynt, and yet most hot in trifles and vanities, appertaining to our pleasures & profits in this life. Wee haue nowe heard (dearely beloved) the meaning of this article, concerning the Catholike Church, what it is, and who is the head of it, what authoritie it hath, by what signes it may bee alwayes knowen from the Romish or false Church. Wee haue also declared, that it is called Catholike, because it is not tyed to any time, persons, or place whatsoeuer, but is dispersed euery where, as seemeth good to the Lord.

The ninth Lecture.

Lord. We haue furthermore shewed vnto you, what be the markes of it, and what are not the trewe signes of it, and that it consisteth not in multitude of people, but in weight of truethe. Last of al, we haue made manifest, to what end y^e Lord hath gathered a church together vnto himselfe here in earth, which is, that hee may be honoured and glorified in it, accordingly by their good workes and christian conuersation. Now let vs giue thanks to Iesus Christ, the head of this Church, in that hee hath vouchsafed to make vs the holy members of it, which were before the firebrandes of hell, and a generation of Satans broode. Let vs moreouer prayse his name, for as much as he doth daily preserve vs by his fatherly goodnes, and diuine prouidence, in this sheepfold of his, from all wolues and rauening beastes, which otherwise would deuoure vs. And because he doth feede vs in it with wholesome & greene pastures of his holpe worde, and leadeth vs forth to the waters of life and comfort to refreshe our soules, let vs not be vnmindful or vnthankfull to him, for this so great a benefit. Now let vs most humbly pray vnto him, that he would vouchsafe to keepe vs in this church
of

The ninth Lecture,

of his vnto the ende, lest we wander and go astray from it as lost sheepe, and beseech we him, that he would continue his graces & heauenly promises made vnto vs so liberally in his Gospel, that from day to day, we may grow in holines toward him, as becometh this church, vntil the time come, that our full redemption from him shall appeare. This God graunt vnto vs, not for our sakes, but for Christ Iesus sake, which hath purchased al these things for vs, in the shedding of his most precious blood vpon the crosse for our sinnes. To this Iesus Christ with the father, and the holy Ghost his power, be rendred all praise and glory, honour, dominion and thanksgiving, both now and for euermore. Amen.

The

The tenth Lecture vpon
the tenth article of our Chrillian
sayth, which is,

The Remission of finnes.

In the article going next before,
we haue heard what wee haue
to beleue concerning y^e church,
which is y^e house of Christ: Now
followe the ornaments, and benefits which
y^e Lord in mercy doth, & wil bestowe vpon
this house, which are in number thre. 1. Re-
missiō of finnes in this life. 2. Resurrectiō of
our bodies frō corruption at the last day of
iudgement. 3. And euerlasting happines in
y^e life to come. These benefites are great &
so inestimable, that wee can not worthly
conceiue of them, being couered with flesh
and bloud: and therefore wee are the lesse
thankeful, then otherwise we should be, if
we did or could deeply consider of them:
for they are such iewels, as the Lord doeth
only bestow vpon his children, and none
els, and therefore they are put after the
Church, and communion of Saintes, as
thinges following the state of the church
necessarily,

The tenth Lecture,

necessarily, for none can haue them, but
such as abide in the church, and are true &
liuely members of Iesus Christ, ingrafted
into his body by faith. The first of these
graces is, the remission or forgiuenesse of
all our sinnes. The meaning therefore of
this article for the capacity of the simple, in
more wordes is this, I that am a Christian
doe stedfastly beleue, that almighty God
both hath, doeth, and will of his mercie
forgiue me all my sinnes, both originall
and actuall committed before and af-
ter baptisme howe many and great so-
euer they be, not for any worke, or me- EG. 1.
rit of mine, which am an vnprofitable Luce. 17.
seruant: but for the sacrifices sake of
Christes death and passion, wherein hee
is wel pleased, by whose righteousness, be-
cause I am clothed and apparelled by be-
leeuing in him vnfeignedly, I am sure and
certayne that I am deliuered from euer-
lasting death and hel, which is y^e reward of
sinne, Romanes 6. This is the playne
and simple meaning of this Article, and
is proued and confirmed vnto vs out
of scriptures, aswel of the olde as of
the newe Testamēt. In the 31. of Ieremy
we

The tenth Lecture.

we reade thus, This shalbe the couenant that I wil make, with the house of Israel after those dayes, saith the Lord, I wil put my law in their inward partes, and write it in their heartes, and I wil be their God, and they shalbe my people. For I will forgiue their iniquitie, & wil remember their sinnes no more. So likewise, we haue the prooofe of this, in the second epistle to the Corinthians. Chap. 5. God was in Christ, and reconciled the world vnto himselfe, not imputing their sinnes vnto them. And in the second to the Colossians, Ye which were dead in sinnes, & in y^e vncircumcision of your flesh, hath he quickened together with him, freely forgiuing you all your trespasses. We see the this doctrine to be warranted with y^e testimonies of the holy ghost: So y^e we neede not to doubt any thing at al of it. Seeing then y^e the first entrance into the house of the Lord, is by putting away of all our sinnes, and because we haue nothing to do with God, except our offences be blotted and wiped out of his remembrance: Let vs a litle I pray you, (dearely beloued brethren in Christ) marke what we haue to consider in this article for our instructiō & edificatiō vnto a godly life.

We

The tenth Lecture.

We say here, that we doe beleue that there is a remission of sinnes, for the children of God and seruants of Christ. The first thing therefore that we ought to learne and beare in minde vpon this article, is, that we confesse and acknowledge most humbly and meekely our sinnes before God. For if we say and graunt a remission of sinnes, wee must also confesse that wee are sinners, otherwise wee can not at all haue pardon of them. Secondly we must consider by whom this remission doeth come vnto vs, and for whose sake it is. Thirdly by what meanes we are made capable and partakers of this so great a benefite. As concerning the first poynt, it is playne and euident that wee are all of vs miserable sinners before G D D, which looketh vpon the hearts of men, and tryeth them: For who can iustly and truly saye of him selfe, My heart is cleane, I am no sinner. Nay, Salomon doeth tell vs, that there is not a man that sinneth not, 1.Reg.8.Eccle.7. And Saint Iohn sayeth playnely, that if we say we haue no sinne, we doe but deceyue our owne selues, and there is no trueth in vs. We are begotten, conceived, and borne in sinne, we liue and are brought vp in sinne: and shall any man

The tenth Lecture.

be so impudent and shamelesse, as to deny that he is a sinner: God forbid. The Apostle saith, All men haue sinned and are destitute of the glorie of God, Rom. 3. But we neede not to goe farre for the prooofe of this matter: Our Saviour Christ hath taught his to say dayly and hourly, euen as long as they liue, Forgiue vs our sinnes or trespasses, Matth. 6. It is therefore a deuillish pride and presumption to say, whosoever he be, that he is no sinner: for surely the Christ can not helpe him, for he came to saue sinners: And yet there are some in the world, and haue bene also, that haue denied this: So greatly that Satan bewitched them. Well, if these testimonies of scripture did not condemne them sufficiently, yet I am sure, their owne heart & consciences some time or other will accuse the, and their owne mouth witness against them. Job telleth vs this thing plainly in his booke Chap. 9. If I would iustifie my selfe, my owne mouth would condemne me. We see the that we are al of vs, euen the best, wretched sinners: Nowe as we are sinners, so we must also learne to confesse and acknowledge these sinnes, otherwise it is to no purpose, if a man be a sinner, and will not confesse it. If
a man

The tenth Lecture.

a man be sicke, and eyther doeth not, or will not acknowledge it, hee can not lyghtly bee healed of the Physitian: for he wil not seeke vnto him. Except a man feele his wound, he will not go to the Surgeon: and vnlesse a man be ignorant, and seeth the want of his knowledge that he ought to haue, he wil neuer desire to be further instructed, but continue still in his ignorance and blindness. Who desireth meate, that is not hungry: or drinke, that is not thirstie: or clothes, that thinketh he hath apparel ynough: By meaning is this, It is not ynough for a man to thinke he is a sinner, vnlesse he hath an earnest and an effectual feeling of his sinnes in his conscience, & that they are as an heauy & grievous burden vnto him. The if he come to Christ, he shall quickly haue remedy for the. For he came not to cal the righteous, but is, the that thought themselves ryghteous, & boasted of it, for in deed there is none righteous before him: but he came to cal poore sinners to repentance. And this agreeth with that notable saying of Paul, that Christ Iesus came into this world to saue sinners, wherof he cōfessed himself to be chiefe, 1. Tim. 1. There is a notable place cōcerning this matter in the fourth of Luke, where our

The tenth Lecture.

Sauour Christ, entring into the Synagogue of Nazareth to reade and to preach on the Sabbath day, found y^e place where it was writtē of him in y^e 61. of Esay, saying, The Spirit of the Lord is vpon me, because he hath anointed me, that I should preach the Gospel to y^e poore: he hath set me, that I shoulde heale the broken hearted, that I shoulde preach deliuerance to the captiues, and recouering of sight to the blinde: that I shoulde set at libertie them that are bruised, and that I shoulde preach the acceptable yeere of the Lord. This place doeth shewe for whom Christ Iesus is sent and is meete, that is, for the poore, the broken hearted, the captiues in sinne, y^e blinde in minde, the bruised in prison. If we feele our selues to be such men, Christ is sent vnto vs: otherwise hee is not for vs. And this is the cause that made our Sauour to keepe companie most commonly with Publicans and sinners, and such as were infected with great sinnes & offences, as Marie Magdalene, and Matthew, and Zaccheus: for these did willingly confesse their sinnes vnto him, and so he cured them. But on the contrary side hee refused the company of the Scribes and Pharises, the hie Priestes and Doctors

The tenth Lecture.

Doctors of the lawe, because, although they were sinners, yea, and grievous sinners too, yet they had an opinion of holines and righteousnesse in them selues, aboue other men, and iustified them selues before our Saviour Christ, as we see in the parable of the Publicane and Pharise that went vp both of them to praye into the Temple, Luk. 18. These Pharises our sauour saide, they had no neede of the Physician, because they dyd not acknowledge their infirmitie and weakenesse vnto him. Christ in deede is meate, but for the hungry, Iohn 6. he is water and drinke, but for the thirstie, Esay 55. Iohn 7. he is a refreshing, but for them that are loden and burdened, Matth. 11. Doe wee giue almes at any time to a stout begger, that although he haue neede, yet wil not confesse it, and aske his almes gently, acknowledging his pouertie? No more surely will the Lorde giue vnto any spirituall almes, vnlesse wee shall humble our selues before him, with true feeling of our pouertie and miserie. For verely herein we must all of vs bee lyke vnto beggers, that, to mooue pitie and compassion, shewe not the best thinges they haue, (if they haue any) but the worst, as their ragges, their

T.iii. sopes,

The tenth Lecture,

fores, their pouertie and nakednesse: And this moueth men the sooner to pitie them. Dearely beloued in Christ, the case standeth so, and no otherwise, betweene the Lorde and vs. If we will get any thing, it is by falling downe, and humbling our selues, and not by vaunting of any thing that is in vs: for he resisteth the proude, and giueth grace to the humble and lowly. Do we not see it so by experience? Is not the best pasture and meddowe ground in the lowest places and valleyes, and the most barren ground in the hyghest hilles and mountaines? So the graces of the Lorde rest in the lowe stomacke and heart, and flee from the hye and loftie minde. Let therefore eue-ry hill and mountayne be layde lowe, Luke 3. A notable example of this meeke and humble confession of our sinnes, we haue in the Prophete Dauid, who, although he were a King, yet when he was reprehended and reprobued sharply of the Prophete Nathan for his adulterie and murder, sayd, without any replying or checking of the Prophete, most mildely, I haue sinned vnto the Lorde. And therefore he heard incontinently that sweete answer from the Lorde, The Lorde also hath

The tenth Lecture,

hath put awaye thy sinne, thou shalt not die, 2. of Kinges 12. Chapter. This thing Dauid reporteth of him self in the Psalm 32. Then I acknowledged my sinne vnto the Lorde, neyther hid I mine iniquitie: For I thought, I will confesse agaynst my selfe, my wickednesse vnto the Lorde, and thou forgauest the punishment of my sinne. Looke in the Psalm 51. where hee describeth the same more at large. This lesson is to be learned of vs all, that when we commit sinne, we shoulde not cloke our sinne as the hypocrites doe. Looke vpon the poore Publicane, and vpon Peter: the one confessed them humbly, the other wept for them most bitterly. And surely so doo all the good men doe from time to time. Howe often doe the Prophetes Eloy and Daniel confesse their sinnes, and the sinnes of the people! Did not Tobiah do the like: and Paul him selfe doeth in many places confesse with griefe of minde, that he was a persecuter of the Church of Christ, 1. Cor. 15. yea, that he had the reliques of sinne still abiding in him, Rom. 7. Yea this confession & acknowledging of our faults, must sometime be made to our neyghbour or brother, if we haue offended him, and we must, & are

The tenth Lecture.

commaunded to seeke reconciliation at his handes, as our Sauour sayeth, Matth. 5. If thou bring thy gift to the altar, & there remembre that thy brother hath ought against thee, leaue there thine offering before the altar, and goe thy way, first be reconciled to thy brother, and then come and offer thy gift. And this is that thing that S. James meant in his Epistle 5. Chap. Acknowledge your faultes one to another, and pray one for another, that ye may be healed: not so, that wee allowe any papistical thrust, or a vaine confession of all our sinnes in the eare of a masmonging Priest, which can do vs no good, but rather taketh an occasion him selfe to bee ill, when he heareth the lewde deedes of some. But wee meane, that an agreement is to bee sought for, with submission one to another, if any man be offended. Neyther doeth this place of James prooue the Popish confession, as they woulde haue it: for hee speaketh not here of the Priest, but of all Christians. And if so bee they will haue this place to prooue it, then must their Priest confesse as well his sinnes to the people, as the people to him: for so goe the wordes of the text, One to another acknowledge your faultes.

The tenth Lecture,

faultes. Notwithstanding if any man feele him selfe grieued with his sinne, and clogged in his minde and conscience, if then hee resort to his godlie and learned Pastor or preacher in the parishe, and tell it vnto him, to haue comfort and his aduise what to doe, hee can not iustly for this bee reprehended of any, because it is both good and godly. But to number vp al their sinnes to the minister, as the papistes woulde haue it, no man can doe: for who knoweth howe oft hee offendeth: as Dauid sayth, Psalm 19. neither is this thing warranted by any authoritie or example in scripture. But to our purpose: wee see then by these thinges, that as we are sinners all the sort of vs, so wee must not dissemble them, if wee truely intende to haue remission of them, but with our whole heart we ought to confesse them vnto the Lorde. And here is to bee noted, that in this article wee doe beleue and confesse a remission or forgiuenesse of sinnes, and not a satisfaction of vs for our sinnes, as the aduersaries teach, that wee must satisfie for our sinnes, and purchase pardons from Rome by money, by masses, and such trumperies, as going on pilgrimage barefoote, by fastings, and lying in hearecloth.

Surely

The tenth Lecture.

Surely if these things bee added to take away our sinnes, then is not this our article true, which sayth, that there is a free remission of sinnes without paying any thing at all of our part, euen as the better when hee hath nothing to pay or discharge his dette, some godly creditour doeth freely, forgive him. Nowe if hee shoulde pay any thing, or halfe of it, then it is not freely forgiven, but partly forgiven, and partly payde: but John pronounceth, that if any man thirst, he may come and take of the well of the water of life freely, Revelation 20. 22. Esay 55. If wee may take away any of our sinnes by satisfiying for them, then all is not due to the blood of Iesus Christ: but John sayth, that it is the blood of Christe and no other thing that doeth purge vs from all our sinne. Wee with all our merites and good deedes can not satisfie Gods wrath and anger, conceived for one of the least of our offences: for the least sinne that we committe, deserueth everlasting hell fire: and howe then can wee satisfie, except wee bee freely forgiven? This Dauid well vnderstoode, saying, If thou, O Lord, straitly markest iniquities, O Lorde, who may stande? but marke what Dauid addeth,

The tenth Lecture.

addeth, and it confirmeth our position and purpose: but mercie (saith hee) is with thee, that thou maiest be feared, **Psal. 130.** Hee declareth vnto vs sufficiently, that wee can not bee iustified before the most pure God, but by forgiuenesse of sinnes: and therefore pronounced that man blessed that had his sinnes forgiven, not that had satisfied for them. Our sauiour doeth teach his to pray in humilitie, Forgiue vs our sinnes, and not to say, Giue vs grace or might to satisfie for them. Thus much for the first poynt, that if wee will haue pardon of our sinnes, wee must first confesse and acknowledge them: for what should God forgiue vs, if we were not sinners? The seconde thing to consider in this article, is to knowe to whome to come vnto for the forgiuenesse of sinnes, and for whose sake they are remitted, otherwise to knowe and beleue a remission of sinnes, is in vaine: for as it is bootelesse for a man that is very hungrie, to knowe and beleue there is meate in the worlde, except he knew the place & the man that had it for him, that he might resort vnto him: and as it is in vaine to confesse thy disease and sicknesse, vntill thou know some good Physician who may helpe thee; so surely it shall
profite

The tenth Lecture.

profite vs nothing at all to knowe or to confesse our sinnes, if wee bee ignorant of the mediatur that should take them away: yea, if the sicke person shoulde seeke out such a Physicion, as either could not or would not cure him, his labour also were vnprofitable, and all one, as if the needy man shoulde goe to one for an almes, that is as needy as hee him self. Let vs therefore take diligent heede to this, that being sicke of our sinnes in our soules, we goe and runne to such a cunning Physicion, as we are sure both can and will for his abilitie and compassion cure and heale our infirmities, and hath a salue for every soze and maladie. This cure and Physicke for all diseases, resteth not in any creature whatsoeuer, no not in the Angels: for they neede a mediatur to holde them al vp, not in the Saintes: for eyther they are all sinners, as those aliue here in the earth, or els haue bene all sinners, as they in heauen, and therefore neede a mediatur as well as wee. There is no creature therefore in this great cure of sinnes, that can doe vs any good: nay rather wee shall be woorse and woorse, runnyng to them, as the woman in the Gospell was with the issue of blood, seeking vnto Physitions, vntill shee came to Christ,

The tenth Lecture.

Christ, who cured her immediatly, Luke 8. for he is only the good Physicion, that came to cure our deadly woundes, Mattheue 9. Will yee then knowe who this is that onely forgiveth sinnes? Marke what the holy Ghost saith, Joh. 1. Behold the lambe of God that taketh away the sinnes of the worlde. Who is this onely lambe of God, but Iesus Christ the sonne of GOD, slaine from the beginning of the worlde for the sinnes of the people: for there is but one mediatour betweene God & man, y man Iesus Christ, 1 Timo. 2. and he hath giuen him selfe a ranfome for all. If this bee so, we may boldely come vnto him at his commaundement, especially when hee calleth, Come vnto mee all yee that doe labour and are laden, and I will refresh you, Matt. 11. The whole scriptures both of the newe and olde testament doe propounde no other redeemer vnto vs, then Iesus Christ. All the sacrifices were figures of remission of sinnes by Christ alone: for it was impossible (as the Apostle saith,) that the blood of goates and calues shoulde take away sinne: but yet sinnes were taken away vnder the lawe. It remaineth therefore, that they shoulde bee taken away by Christ: for Abrah-

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The tenth Lecture.

Sam reioyced to see his day, and saue it gladly, John 8. There was but one temple, but one hie priest, but one altar: so there is but one Christ to men, to take away sinnes: for all these thinges were shadowes of him. He is the true temple, in whome wee must pray, the hie priest that offereth his body for vs, and the true altar, vpon whom we must offer all our sacrifices of prayer and thankesgiuing, if wee will haue them to please God, and to be accepted of him. Wee haue (saith the holy ghost) an altar (meaning Christ :) whereof they haue no authoritie to eate, which serue in the tabernacle, meaning the vnbeleeuing Jewes. Let vs therefore by him offer the sacrifice of praise alwayes to God, that is, the fruite of the lips, which confesse his name, Hebrews. 13. Our sauour Christ, when he sent forth his apostles to preach, willed not them to preach remission of sinnes, but in his name onely, Luke 24. and this doeth Peter in the Actes declare vnto vs chapter 10. Through his name euery one y doth beleue, shal receiue remission of sins. Healings of y body were done & wrought in his name by y Apostles, Actes 5. and therefore the clensing and curing

The tenth Lecture.

ring of the soule, which is by remission of our sinnes, is much more to be looked for at his hands. And as it was in Egypt, in the great dearth and famine of corne, none could haue any food of Pharao the king, but by the hands of Ioseph, who he had made ouerseer & ruler of the land in his name (for when they cryed to him for breade, he sayde, Goe yee to Ioseph, and what he sayth to you, do ye, Genesis 41.) So it is now in the famine and dearth of our soules for spirituall foode, we can haue nothing to feed our hungry soules from the king of heauen, but by the meanes of the true Ioseph, which is Iesus Christ, who is ordeined of his father to rule and gouerne all thinges in his name, so that hee sendeth vs to his Sonne, when wee aske any thing of him, for in him hee is wel pleased, and for his sake onely and for no mans else, doeth hee bestowe this benefite vpon vs: for G D D hath in deede giuen lyfe vnto the worlde, but this lyfe is in his Sonne, that all should honour the Sonne, as they honour the Father. And as among the Israelites none coulde bee healed that were stung of the slye Serpentes, but all
such

The tenth Lecture.

such as looked vp to the brasen Serpent which Moses made: so it is as certaine, that none can bee deliuered from the sting of the olde serpent which is the deuill, but they that looke vp to the sonne of God on hie in heauen, they haue redemption by his blood, that is, the remission of sinnes, Ephesians 1. There is no other name vnder heauen, wherein we must be saued, no other foundation, whereupon wee must builde vp into heauen, no other stone that coupleth the building together, no other key that openeth heauē gates vnto vs, but Iesus Christ, Revelation. 5. Except therefore we beleue that it is he that taketh away all our sinnes, wee shall die in them, Iohn. 8. Neither is this doctrine onely confirmed vnto vs by the authorities of the worde, but also by the examples of all the godly. David was ignorant in the way of the Lord, but to whom doth he goe for knowledge? Teach me, O Lorde, (saith hee) the way of thy statutes, Psalme 119. Neither shall ye reade, that he went at any time to any other; in that his whole booke of prayers & thankesgiuinges, saue onely to the Lorde: he did knowe well ynough, that all other scholemasters were vnlearned and donne, and as Idoles that could

The tenth Lecture.

could not speake. The woman of Canaan went at first to Christ, to haue her daughter cured. Saint Paul prayed to the Lorde, to haue the messenger of Satan to depart from him, 2. Cor. 12. Neither can there be any example brought of any, that euer he went to any other then to the Lord onely, to haue his sinnes and offences taken awaye. By this, that our sinnes are forgiven in Christ alone, we learne þ we of our selues by nature are hatefull vnto God, before we bee reconciled vnto him by the death of his Sonne: so that except he behold and looke vpon our sinnes in the face and countenance of Iesu Christ, wee are but castawayes. Wherefore (brethren) let vs looke vnto it, that wee may perswade, not men, but our owne selues, not in tongue and mouth onely, but in heart and deepe, that we are surely members of Christ. Furthermore we gather by this, that the Papist, the Turke, the Iewe, haue all gone astray, for they seeke for remission of sinnes by other meanes, then by the death of Christ. The Papist by his satisfactorie woorkes of his owne deuice, by pardons from the Pope, when as no man can forgive sinnes, but God onely: by his praying to Angels, to Saints, whome he

The tenth Lecture.

maketh intercessors and mediators to God, and so leaueth the waters of life Christ Iesus, and diggeth such broken pittes and cisternes, as can holde no watet at all. I see not therefore howe hee can haue remission of his sinnes, seeing he seeketh it els where then in the blood of Christ, and of Christ alone, for they giue something vnto him, but not all, and so they make him but halfe a sauour. But eyther hee will bee a whole Sauour vnto them, that hee may haue all the glorie and prayse, or else he will be none at all. Christ can not abide any thing to be ioynd with him, in the way to saluation and euerlasting life, but he will bee the onely and whole Sauour to men. The Turke that hateth this name of Christ, and goeth not about to haue remission of sinnes by it, can clayme no part in the inheritance of the kingdome of heauen: hee thinketh to bee saued by God the Father, when hee honoureth not God the Sonne. Agayne, he trusteth to his Alcoran, and his false prophet Mahomet, and forsaketh the true and euerlasting Prophete Iesus Christ, whome God sent into the worlde, to giue life vnto it. They can saye, I beleeue in God the Father Almighty, but they

The tenth Lecture,

they will not confesse that which followeth of Iesus Christ the onely Sonne of God, and therefore they are not vnder the Couenaunt of grace and saluation, but stande all accursed before the liuing Lorde, as beyng without Christ. Thirdly, the Iewes can haue or looke for no remission of sinnes, because they haue reiected this Christ, and go about to establish their owne righteousness by the workes of the Lawe, whereas Christ is the full ende or perfection of the Lawe, for righteousness to e- uery one that beleeueth, Rom. 10. They haue a zeale, but not according to knowledge, and thinking to bee saued by the Lawe, they all stande accursed, and also accursed iustly by the Law before the Lord, For cursed (saith he) is he that continueth not in all thinges that are written in this booke to doe them, Galat. 3. They are betters then (without Christ) to keepe and perfourme the whole Lawe perfectly and absolutely vnto the Lorde, which no man can doe, no not they, and therefore (without a Saviour) they stande in a miserable case, euen in the state of euerlasting damnation and perdition. And last of all, the false and Hypocriticall Christian,

The tenth Lecture.

which professeth with his mouth, that hee knoweth and beleueth in Christ, and yet utterly denyeth him in his whole life & conuersation, can hope for no remission of his sinnes, continuing still as he doeth in disobedience, and all kinde of abominations. But the Lord hath dyed for sinners you will saye, and great and notorious sinners too: trueth it is, he hath done so, but yet they are such sinners as repent and are sorry for their former sinnes, they lead not their life in voluntarie sinnes, so that they shoulde delite & dwell in sinne: but they continue in the feare of the Lord. Briefely, they are penitent sinners, and not obstinate and wilfull persons, that can not repent, for whom the Lord hath died. If we feele our selues to be such trembling sinners, the Lord hath a free remission of sinnes for vs, whensoever we come vnto him: for to whom doth the Lord looke? Euen to him that is poore, & of a contrite spirit, and trembling at his wordes. But he that hardeneth his heart, and goeth on still in his former wickednesse, without remorse of conscience at al, he heapeth vp wrath vnto himselfe against the daye of wrath, and maketh his sinnes so heauie vnto himselfe, that they will presse him downe to hell. These
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The tenth Lecture.

men must amend their ill liues, and be heartily sorry for their sinnes, not in hypocrisie, as Pharao was, who said, I haue sinned vnto the Lorde: neither in desperation, as Iudas, who repented, but not in faith. But herein let them followe Dauid in the olde Testament, and Peter in the Newe, who repented, and wept most bitterly, but yet in hope, & had remission of their sinnes. These men by their repentance, afterwarde changed and altered their olde liues and conuersation, their olde man with his manners was put off, and the newe man, which after God was created in righteousnesse and true holinesse, was forthwith put on, and so they walked all their dayes afterward in a newe life. Many men can say now a daies: Oh, I nowe repent, I am sorry for my sinnes, & yet by and by, or the next daye, they fall to the same or like sinnes againe. Shal we thinke such men repent? nay verely, they deceyue but themselues and the worlde, for God they can not deceiue. Repentance is in the heart, and not in the mouth, for it is a turning and chaunging of the minde from ill to good. As long therefore as we see their liues not to bee at all chaunged, wee may boldly saye, they repent not truely, and

The tenth Lecture.

therefore remission of sinnes is excluded from them. Hee that repenteth truly, altereth his wicked life, as wee see it came to passe in Paul, who, after that hee was called, and repented of his former life, neuer returned agayne to persecute the Church of Christ, neyther did hee liue as before hee did. Well, to conclude this part, if this remission of sinnes come vnto vs by Christ, let vs be sure to bee in his loue, let vs not profane his holy name by our vile blasphemies in our mouthes dayly, as the wicked doe: but let euery one that calleth vpon this name, depart from all iniquitie, 2. Timothie 2. chapter. The thirde thing to bee considered in this remission of our sinnes, was as I sayde before, the meanes by the which it may bee applyed vnto vs, and receyued from Iesus Christ the authour of it. For vnlesse wee also knowe this, it is to no purpose to knowe the former two poyntes. And this may bee made playne vnto vs by this similitude. The poore man that is an hungry, although hee knowe whyther to goe to some riche man or other for his meate and almes, yet except he vnderstand, what meanes and waye to vse to obtayne this reliefe

The tenth Lecture.

reliefe of the riche man, all is in bayne: for if he should vse stoute and sturdy words, when hee ought to be gentle, or if he should commaunde it, when hee shoulde intreate for it, hee were not like to speede, or if the riche man did offer him meate to be receyued with the hande, and hee put forth his foule fette to receyue it, it were a very preposterous order, and such a thing as myght iustly cause this man to withdrawe his liberalitie from him: so surely the case standeth betweene our Lorde Iesus Christ, the Prince of all heauenly treasures, and vs pooze sinners and wretches. Albeit we well perceyue, that hee hath remission of sinnes for vs, yet wee must knowe the waye to please him, when wee come to haue our sute obtayned. And this waye to please him, and to take the benefite that hee offereth, is onely faith in his name. For without faith it is vnpossible to please him. For he that commeth vnto him, must beleue that he is, and that hee is a rewarder of all them that seeke him, as sayth the holy Ghost the eleuenth to the Hebrewes. When therefore the Lorde Iesus offereth this great benefite of salvation vnto vs, in the free remission
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The tenth Lecture.

of all our sinnes, wee must not offer our
to him our foule feete, that is to saye, our
woorkes, which are with many sinnes pol-
luted and defiled: for so wee myght cause
him to bee angrie with vs, and to keepe
backe his gracious benefites. But we must
as he hath commaunded, and alwaies in the
Gospel requireth, when he is about to doe
vs any good, beleue onely in him, that is,
offer vnto him our hande, that is, true faith,
which is a fitte thing and instrument to re-
ceiue his blessings. Neither is this our
saying, but the phrase and maner of speache
in the Scriptures. Our Saviour Christ
did neuer any miracle or cure vpon the bo-
dies of men, but hee required faith of them,
and they being healed, hee alwayes attri-
buted it to the faith and confidence that they
had in him, and not to any good worke of
theirs. In the ninth chapter of the Gospel
after Saint Matthewe, wee reade there, of
a very charitable deede of foure men, that
brought one being sicke of the pallsie to our
saviour Christ, as hee laye on his bed: but
what sayde our saviour Christ concerning
this? Iesus seeing their faith, sayde to the
sicke of the pallsie, Sonne, be of good com-
fort, thy sinnes are forgiuen thee. You see
howe

The tenth Lecture.

howe that the cure of the man is ascribed to their faith, and not to their good workes. Likewise two blinde men came vnto him to be healed, crying, and saying, O sonne of Dauid, haue mercie vpon vs. This verily was a good confession, and worke of them, Matth. 9. But what sayeth hee vnto them? Beleeue ye that I am able to doe this? they sayde, Yes. Then sayeth he, According to your faith be it vnto you. The woman that was deliuered from the bloodie yssue, heard this of him: Daughter, be of good comfort, thy faith hath made thee whole, Matt. 9. When he raysed vp the rulers daughter, he required but onely faith of him, which thing the Papistes saye, we can not proue out of the Scripture. In the eight of Luke therefore this worde onely is put, to exclude all other things: for (saith he) Beleeue only, & she shalbe saued. Now if Christ require this faith in the cure of the externall man, that is, of the bodie, which is the lesse thing, hee doeth much more require it in the healing of the inner man, the soule, which is the greater cure, and of more valewe. You haue then heard, that faith in Christ cureth the body: heare now also, that Christ requireth faith especially to beleeue in him to
euerlasting

The tenth Lecture.

eueralasting life. The Gospell written by Saint Iohn is full of this matter almost in euey Chapter. Speaking of Christ, he sayeth on this wise, He came among his owne, and his owne receyued him not, but as many as receyued him, to them he gaue prerogatiue to be the sonnes of God, euen to them that beleeue in his name, Iohn 1. Againe, So God loued the world, that he gaue his onely begotten Sonne, that whosoever beleeueth in him, should not perish, but haue eueralasting life, Ioh. 3. He that beleeueth in him, is not condemned, but he that beleeueth not, is condemned already, because he hath not beleeued in the name of the onely begotten Sonne of God. In the fift of Iohn, our sauiour saith, Verely, verely I say vnto you, he that heareth my worde, and beleeueth him that sent me, hath eueralasting life, and shall not come into condemnation, but hath passed from death to life. The sixte chapter is full of such godly and comfortable sayings: I am that bread of life, he that commeth vnto me, shal neuer hunger, and he that beleeueth in me, shall neuer thirst. Verely, verely I say vnto you, he that beleeueth in me, hath eueralasting life. These things

The tenth Lecture.

things are written, that ye might beleue that Iesus is Christ the Sonne of God, & in beleeuing ye might haue life through his name, Ioh. 20. It were infinite to recite all the places in Scripture that make for this matter, and I should be tedious, if I would rehearse them all. Notable is that place in the sixtenth chapter of the Actes of the Apostles, where the Iaylor demandeth of Paul and Silas, what he should doe to be saued: & they answered forthwith, Beleue in the Lord Iesus, and thou shalt be saued, and all thine house. I referre them that list to see moe places, to the Actes 3, 10, & 13. chapt. Rom. 1, 3, 4, 5, 9, 10, 11, chapters. Ephes. 2. Out of these wordes wee gather this doctrine for vs, that all the graces and benefites of Christ are made ours by faith in his blood, and by faith onely wee take holde and laye hande vpon them, for faith is as it were an hand, or a mouth open, to receiue meate into the soule, and to feede it. We must then open our hande, and our mouth to receyue him: as David sayeth in his Psalmes, speaking in the person of God: I am the Lord thy God, which haue brought thee out of the land of Egypt, open thy mouth wide, and I will fill it, Psal. 81.

In

The tenth Lecture.

In that place the Lorde accuseth the incredulitie of the Israelites, that did not open their mouthes in faith, to receiue his benefites in such obedience, as he prometh them out. Againe, if faith bee the meane to bee made partaker of Iesus Christ, and to applie him to vs, to heale our diseases: then on the other side, incredulitie of man is the stoppe or hinderance that letteth the Lord, to powre down his blessings vpon vs. This lacke of faith doeth shut vp his beneuolence and good will from vs, so that hee can not open heauen gates vnto vs, and powre vs downe his blessing. Of this the Prophets complayned in the olde time, both Esai and Ieremie: Behold (sayeth Esai) the Lords hand is not shortened, that it can not saue, neyther is his eare heauie, that it can not heare, but your iniquities haue made a separation betweene you and your God, and your sinnes haue hid his face from you, that he will not heare, Esa. chap. 59. So Ieremie in his fift Chapter: Your sinnes haue hindered good thinges from you. And what sinne or iniquitie can bee greater, or more detestable before the Lord, then the sinne of incredulitie and vnbeliefe, euen the mother and fountaine of all other sinnes:

The tenth Lecture.

sinnes: This is that which the Euangelist Saint Matthewe reprehendeth in the Nazarites, euen their incredulitie: for when our Sauour Christ came among them to preach, and teache, and to heale them that were sicke, as hee did in other places, they were offended with him, and gaue him iust occasion to saye of them, That a Prophete was not without honour, saue in his owne countrey, and in his owne house. Then is it added in the ende of the Chapter, He did not many great workes there, for their vnbeliefes sake, Matth. 13. So likewise our Sauour Christ sayeth to the father of the childe that was lunatike, considering his want of faith: If thou couldest (saith he) beleeue, all thinges were possible to him that beleeueth, Marke 9. And this is the onely cause that barred the Israelites out of the land of Canaan: For we see that they could not enter in, because of vnbeliefe, Hebr. 3. No more shall any enter at all into heauen, which was figured by the holy lande of promes, which beleeue not: for Iohn sayeth, that all the vnbeleuing shal haue their part in the lake that burneth with fire & brimstone, which is the second death, Reue. 21. Nowe when wee saye, that faith alone in Christ

The tenth Lecture.

Christ doeth applie all his good workes vnto vs, wee doe not speake against good workes, that are done of the godly here in this life, but our meaning is, that our good deedes doe not saue vs, which any man that hath read the Scriptures indifferently, will graunt. Wee exclude not workes in life and maners here before men, but wee exclude them fro any part or portion of iustification before the almightie God, in whose presence nothing is perfite, cleane or pure, no not the sunne, nor the moone, nor the Angels: but onely the works of that immaculate and vnspotted Lambe, euen the man Iesus Christ, whose workes are all made ours, and imputed vnto vs, as if wee had done them, if wee doe but beleue in him. Good workes must bee done of vs, for these three causes: first, because God hath commanded them, secondly, because he is glorified by them, as our Saviour sayeth Mattheu the fift, Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen. Thirdly, they must be done, because they profite and further our poore neyghbours and brethren, the needy members of Iesus Christ, and in helping them

The tenth Lecture.

them, wee helpe Iesus Christ himselfe, Match. 25. For so doeth hee account it as done to himselfe. You may adde to these a fourth cause, why good workes are to bee done, although they saue vs not, because they shall bee signes and tokens to men of our faith, which is hid and within vs, and shall declare that we are good Christians, euen as the tree is knownen by his fruite: for if wee haue no good workes, surely wee haue no good faith, but a deuils faith, as Iames sayeth, although wee bragge neuer so much of our faith. This faith doeth not saue, but is a dead faith, without any workes. The true faith that wee spake of before, it doeth not saue vs, in respect of the worthinesse or dignitie of it, but because it doeth looke vnto Christ his marke or obiect, and doeth apprehende him with his workes. The Papistes saye, that faith alone can not iustifie vs, because it is vnperfect, as wee say workes are, which therefore can not saue vs. But we must vnderstand that the reason is not alike: for we may haue a true & a liuely faith in Christ, although it be not in euery poynt perfect & absolute. No man can haue a perfect faith

The tenth Lecture.

faith in this life, for it doeth stil increase, and growe in greater measure: but the children of God, they haue and may haue a true faith cleansed from hypocrisie and dissimulation. And this true faith doeth iustifie euery one that looketh vpon Christ, as well as a perfit faith. Faith is likened to an hand, whereby a man doeth receiue any thing. Now we knowe by experience, that one with an vnperfit hande, that either lacketh a finger, or a thumbe, or that hath his hand sore, or otherwise blemished, may as well with his lame hand receiue a good and fine piece of golde from a riche man, for his almes, as one that hath a whole or sounde hande: so may we receiue from Christ, if wee beleue but a litle, as much as a grayne of mustard seede in quantitie, wee may receiue remission of sinnes, and all other benefites of his death and passion, as well as he that hath a stronger faith and a greater. And nothing shall be impossible vnto vs, as Christ sayde to his disciples in the like matter, Matth. 17. Nowe faith is sayde to bee a firme and a constant assent of the minde to the wordes of God, wrought by the motion of the holy ghost for the saluation of all the beleeuers. Heeyng then so
many

The tenth Lecture.

many excellent thinges are giuen vnto vs, if wee abide faithfull, and beleue in the Lorde: and seeing furthermore on the contrary part, wee are deprived of all these promises and giftes, if we haue no faith: it behoueth vs to looke about, and to examine well our selues, our hearts, our consciences, our inwarde parts and affections, to see whether we be in this faith or no, and whether we cā vnfainedly persuaade our selues before the Lorde, that wee haue this true faith in Iesus Christ: If we haue it, let vs continue and abide in it to the end, that we may be saued: let vs vse the godly meanes and exercises of Christianitie, whereby it may increase and waxe stronger in vs: let vs frequent the hearing of sermons, and the worde of God, in reading it also priuately, and let vs ioyne prayer to the Lord, for this excellent gift of faith. Likewise, the sacraments are to be vsed, which are an increasing of this faith vnto vs, but with reuerence let vs often vse them. Finally the company and societie of the godly shall helpe much to this matter. For as faith is gotten by these meanes, so is it continued in vs, and is lost, if these exercises bee away. If any feeble him selfe voyde of faith, let him
Æ beseeche

The tenth Lecture.

beseeeche the Lord Iesus, the author of faith and giuer of it, and say with the Apostles, Lorde increase my faith, and let him vse þ wayes that I spake of euen now, for faith commeth by hearing of the word of God, which when we heare, the holy Ghost worketh in vs: yea, the holy Ghost it selfe then commeth into our heartes by hearing the worde, as it is reported in the Actes, that while Peter spake, the holy Ghost fell on all them that heard the worde. Actes 10.

This faith is our wedding garment, & without it, wee shall be excluded and shut out from the marriage of the Lambe. It is the oyle which we must alwayes haue in our lampes in a readinesse, against the bridegrome come at midnight. As the fire goeth out for lacke of wood, so is faith extinguished in vs for lacke of the worde of God, and earnest & hearty prayer, wherby it is mainteyned. The Jewes were cut off for their incredulitie. Well we stand yet by faith: let vs take heede, least in thinking we stande, we fall. If the true and naturall oliues were not spared, how shal we escape that are the wilde oliues, if we prouoke the Lord: These things although partly they haue bene touched already, yet they cannot be

The tenth Lecture.

be spoken of too much, seeing they are the duties of all Christians, & the commandments of the Lord. This doctrine of faith in Christ Iesus, by which we are iustified by it alone, & by it obtaine remission of sinnes without the works of the law, is not private to some, but common to all that do vnfeynedly beleue it, whether they be rich or poore, prince or begger, bond or free, Jew or Gentile, in this countrey or that, all are one in Christ Iesus who is brother to all alike, and there is no respect of persons with God, Actes 10. which is a father alike to all that call vpon him in faith and truth. This, as it is ioyfull and comfortable to all, so is it most specially to all them that are afflicted in minde, to them whose calling is but base and abiect in the worlde, to such whom the worlde maketh no account of, briefly to all that are in pouerty and miserie, forsaken of the worlde for Christes sake. Neither is this doctrine new or strange as the aduersaries doe falsely slander it, which say it was neuer heard of before the time of Luther: It is not so, this doctrine is as ancient as the Prophets of God are, & all they are witnesses vnto it, and was in the primitive Church taught of the Apostles. For what

The tenth Lecture.

els do we say, but that we receiue remission of sinnes through faith in Christes name: And doth not S. Peter in y^e Actes the tenth chapter say the very same, and confirmeth it by the testimonies of all the Prophetes: Marke his wordes wel, for they proue our purpose, and confirme the three points that we haue set downe in this article, first, y^e we al are sinners, secondly, y^e Christ doth forgive the freely, & thirdly, y^e by faith it is, we lay holde on this remission. His wordes are these, euery one of them very effectuell: To him (saith hee) meaning Christ, of whom hee made that excellent sermon, going before vnto the captaine Cornelius, giue all the Prophets witnesse, that through his name, all that beleue in him, shal receiue remission of sinnes. Peter doeth shewe that this doctrine which wee teache, is not newe or hereticall, but catholike, and such as the Prophetes them selues all long agoe did teache, that by faith in Christ, euery one that beleueth, shall haue pardon of all his sinnes, whether they be committed before or after baptisme, whether they be actually or originall, or whether they be in thought or in worde, or in deede: if wee beleue steadfastly, they shall all bee forgiven vs for Christ

The tenth Lecture.

Christs sake. I speake here nothing of that great and horrible sinne against the holy Ghost, which is irremissible: I hope in the Lowe, wee shall neuer haue any thing to doe with it, and therefore I will not intreate of it, or what it is. Let this bee our comfort, that wee that haue any feare of God, any loue to Iesus Christ our sweete sauiour, any reuerence to heare his blessed worde and Gospell, and to receiue his holy sacramentes: we (I saye) that haue any motion to these thinges, are farre off from this sinne, and it shall not come nere our dwellings. You haue heard nowe (dearely beloued) what it is we haue to learne and beare away vpon this article, what is the meaning of it, what partes of doctrine it doeth containe in it. This article, and the beliefe of it is very comfortable, yea, the ioyfullest thing of all others in this life, is to beare of the remission of sinnes, and that of all, when the least of them is able to plucke vs downe to hell, and there to holde vs in chaynes of darkenesse for euer and euer, without any hope of recollery, were it not for his mercies in Iesus Christ. The Lowe doeth in deede bestowe dayly many good and great blessings vpon

The tenth Lecture.

vs in his mercy, for the which wee ought continually to thanke him: but this benefite of the washing away of all our sinnes in Christes blood, doeth as farre passe and excell them all, as either the Diamonde doeth the stone in the streete, or els the purest and finest golde that may bee, the filthiest drosse and durt that can be founde, so great a grace is it, in Christ freely to haue all our sinnes wiped out of Gods remembrance. But nowe let vs giue (as wee are dieply bounde) most humble and hearty thanks to God the father, for sending Iesus Christ his sonne into y^e worlde, to take vpon him our sinnes, and to beare them all away in his body, and let vs with all thanke this good and bountifull sauour Iesus Christ, for vouchsauiug to humble him selfe so farre for our sakes, as to haue our sinnes imputed vnto him, and to bee layde vpon his backe, and to suffer the punishment dewe for them all. And let vs also pray both night and daye vnto him, to take them away from vs more and more, and to kill this raging sinne within vs, by the scepter of his holy worde, and operation of his mighty spirite, that notwithstanding

The tenth Lecture.

standing sinne be in vs, as it shall be to the last daye, yet it may not reigne in vs, or be a tyrant ouer vs, but that we may mortifie it from time to time, untill wee come to that state, wherein it shall bee cleane put awaye, and altogether destroyed, which will bee when we shall meete together in the ioyfull and happy resurrection of our bodyes, whereof we are to speake in the article following. These thinges the Lorde God graunt vnto vs al for his sonnes sake, to whome with the holy Ghost, be rendered all prayse and glorie, and thankesgiuing, both nowe and for euer more. Amen.

The

℞.iii.

The eleuenth article of

our Christian faith, and the ele-
uenth lecture vpon it,
which is,

The resurrection of the body.

In the fourth part of this our
Christian beliefe, which was of
the church, I declared that there
were thre consequents or bene-
fites annexed vnto it. The first you haue
heard, which was the remission of sinnes:
Now doth ensue y^e second, which is the re-
surrection, or rising againe of our flesh and
bodie. And this article doeth folowe in very
good and apt order after the former: for as
by the first Adams sinne and ours, our bo-
dies became mortall & subiect vnto death:
so hauing remission of our sinnes by Christ
the second Adam, our bodies shal hercafter
be made immortall, & raised from death to
an euerlasting & better life thē that, which
we should haue had in Paradise, if Adam &
we had cōtinued in our state of innocency.
This resurrection is the repairing and the
renuing againe of the whole man to a
most blessed and perfecte estate of lyfe.

The

The eleuenth Lecture.

The meaning therefore of this article is thus much: I that am a Christian, do most certainly beleue, that not only my body, but the bodies of all men, that euer haue bene from the beginning of the world to the end of it, shall at the last day of iudgement, by the power of Christ at his coming, be raysed vp againe, (being the same in substance, but not in qualities) whether they be rotted in the grane, or burnt in the flaming fire, or consumed of beastes, or drowned in the sea, & deuoured of fishes, or els of birds. And I mozeouer beleue, that they shall be ioyned to their soules inseparably, at the which relurrection the godly shall haue a full ende of all their miseries, and paynes here, with full possession of eternall life, and that the wicked and reprobate shall goe into eueralting hel fire, which is prepared for the deuil and his angels. This is the true sense and meaning of this article of the resurreccion. Now let vs see what good lessons may be gathered out of it, for our instruction, that wee may the better profite in the way of true godlinesse, and Christianity. Three things are to be considered in this resurreccion. First that according to p scriptures, there shall
one

The eleuenth Lecture,

one day be a generall resurrection of good and bad. Secondly, to what ende this shalbe. Thirdly, the consolation and comfort, that wee may reape and inioy by this resurrection, in the applying of it to our owne consciences. I am not ignorant, howe that very many thinges must be repeated here, which haue bene spoken of before, both in the article of Christs resurrection, which is a playne confirmation and proofof this, and also in the other article of his coming agayne to iudgement, which shalbe then when this article shalbe fully accomplished vnto vs. These thinges are so incident the one to the other, I meane Christs resurrection, and his iudgment and our rising againe, that they cannot be separated: howbeit, we will by Gods grace so speake of them all, as they shall tend to godly edification, and to the great comfort of all them that do nowe in these last and dangerous dayes mourne in Zion. And albeit some places and reasons shalbe nowe brought here, in y^e proofof this article which haue ben alleaged before: yet it shall not be amisse to heare them againe and often, that wee may the better remember them, because

The eleuenth Lecture.

cause wee are all dull in hearing, and forgetfull of good thinges, so fickle is our memorie. In the Scriptures both in the Lawe and in the Prophetes, and also in the newe Testament, yee haue the same lessons giuen forth often vnto you, especially in the Psalmes, where the latter part of the verse, is either but a repetition, or els a more playne declaration of the former part of the sentence. Yea, Saint Paul him selfe well vnderstoode this to bee a very profitable and good thing, to heare one lesson many tymes, and therefore sayde to the Philippians, It grieueth mee not to wryte the same thinges to you, and for you it is a sure thing, chapter 3. Seeing this is so, let vs then come to our purpose, which is to proue that there shall bee a generall resurrection of all men. This article is (I graunt) very harde to bee beleeued, if wee iudge of it by flesh & blood only, as farre as naturall reason will extende, but where fayth is planted, there reason hath no place. And all the woorkes of God, if they did not passe our reason and capacitie, then

The eleuenth Lecture.

then they were there not so wonderfull,
neither should they be vnsearcheable or past
finding out, which S. Paul the Apostle affir-
meth, Romanes. 11. saying, O the deepe-
nesse of the riches, both of the wisdom
and knowledge of God! Many of the bet-
ter sort of the heathen Philosophers, as
Plato, Aristotle and Cicero, although they
were fully perswaded of y^e immortality of
y^e soule, yet they neuer did so much as once
dreaume or thinke of the immortalitye, and
resurrection of the fleshe, which we beare
about with vs. So incredible a thing did
it seeme vnto them. And therefore Saint
Paul, when hee came to Athens, and there
preached Christ Iesus vnto them, and ma-
ny other good poyntes of Christianitie, &
of our fayth, they heard him indifferently
without any mocking at al: but when he
sayde and affirmed constantly vnto them,
that God had appoynted a day, in y^e which
he wil iudge the worlde in righteousness,
by that man whom hee hath appoynted,
wherof he hath giuen an assurance to all
men, in that he hath raysed him from the
dead, the they mocked, because they heard
of y^e resurrection from the dead, Actes 17.

Well,

The eleuenth Lecture.

Well, notwithstanding al this, we that are Christians and trayned vp in the schole of Christ our master, must beleue this point. For surely the ful perswasion of this one article, comprehendeth many other articles of our sayth: For if wee rise not agayne, then is not Christ risen: if Christ be not risen, then are we in our sinnes, and so the former article that went before, falleth to the ground. But if this be true, then all ^{the} other going before are confirmed, and out of doubt. Let vs therefore heare, and marke also some infallible testimonies, and authorities of the everlasting & true word of God, to builde our sayth vpon in this so hard & strange a matter to reason, & to confirme vs against all tentations of Satan, or of the wicked and carnal Atheists, which wil goe about to vndermine the veritie of this article. We haue in the third chapter of the booke Exodus, a manifest prooue of the resurrection in these woordes, where as God speaking to Moses, sayeth on this wise, I am the God of Abraham, the God of Isahac, and the God of Iacob. Which woordes are so forcible, that our sauiour Christ vled no other argument agaynst the
Sad-

The eleuenth Lecture.

Sadduces which denied this resurrection. For God cannot be sayde to be God of Abraham, except he raise him againe, and the bodye be ioyned to the soule. For he calleth not himselfe, the God of Abrahams soule, but of Abraham, meaning the whole man. It was euident therefore that Abraham with y^e rest of y^e fathers, shal rise againe. Every excellent is y^e place of Job, in the nineteenth chapter of his booke. I knowe (sayeth he) that my redeemer liueth, and he shal stand the last on the earth, and though after this skinne wormes shall deuoure this body, yet shall I see God in my flesh, whom I my selfe shall see, & my eyes shall behold, and none other for me, though my reines are consumed with in me. We see by this, that Job long before vs, or before the newe Testament was w^ritten, had a full hope of the resurrection, that both body and soule should enjoy the presence of God at the last day. this is w^ritten (as Paul sayeth) for our instruction, that wee shoulde haue the like hope and assurance as hee had, in the happie and blessed resurrection of our bodies after death. This trust and fayth had the Prophet Dauid, in the sixteenth psalme,

The eleuenth Lecture.

psalme, Thou shalt not leaue my body
in y^e graue, neither shalt thou suffer thy ho-
ly one to see corruptiō. In y^e six and twen-
tieth of Esay we read thus, Thy dead men
shall liue, euen with my body shall they
rise. Awake, and sing yee that dwell in
dust, for thy dewe is as the dewe of
herbes, & the earth shal cast out the dead.
What can be spoken more playnly for
this purpose. Likewise vnder the vision of
the dry bones, which reuiued and tooke
fleshe, the Lord would shewe vnto Ezechiel,
that he was able to doe all thinges, and
to bring the people out of captiuitie, which
were as dry bones then rotten and consu-
med. And this was a type of the resurrectiō
to the house of Israel in their banishment,
being restored to their countrey agayne.
That place of Daniel in the twelfth of his
prophecie is most euident, At that tyme,
shal Michael stand vp, the great prince,
which stādeth for the children of thy peo-
ple, and there shalbe a time of trouble,
such as neuer was since there began
to be a nation vnto that same time, and at
that time thy people shalbe deliuered, e-
uery one that shalbe written in the booke.
and many of them that sleepe in the
dust

The eleuenth Lecture.

dust of the earth, shall awake, some to everlasting life, and some to perpetuall shame and contempt, And they that be wise, shall shine as the brightnesse of the firmament: and they that turne many to righteousness, shall shine as the starres for euer and euer. Here is set forth the rising of all men, both good and bad, & the glorie of the one sort, and y^e shame and confusioⁿ of the other. Looke Matthew 22. Marke 12. Luke 20. Our sauour Christ exhorting rich men to make feastes, and to prouide for the poore, sayde, that they should be recompensed in the resurrection of the iust, Luk. 14. Where we may note, that the resurrection is sayde to be a recompence and a rewarde for the iust. And surely so it is: for otherwise y^e Lord might seeme to be vniust, which many times doeth not here reward the Godly, as he hath promised, nor punish the vniust, as he hath threatned them. And if we trust in Christ only in this life, we are (sayth Paul) of all men most miserable, We hope therefore for another life, and this is in the resurrection: this is our ioy & comfort. I see then no cause why meⁿ should be so sorow to dye, and depart fro^m this world, seeing a better world is kept in store for the.

The eleuenth Lecture.

I come to the newe Testament. In the 6 of Iohn our Sauour hath a notable place to confirme this matter vnto vs. Our Sauour in that place speaketh of both the resurrections, the one from sinne in this life, in the 25. verse, that the dead should heare his voyce, that is, they that were in minde and fayth dead, should nowe heare his Gospel, and be renewed vnto repentance, and so liue a newe life. This seemed a strange doctrine to the Iewes, and they wondered all at it. Our Sauour then goeth farther with them, & telleth them of more strange things then these, saying, Maruell not at this: for the houre shall come, in the which all that are in the graues, shall heare his voyce, and they shall come foorth, that haue done good, vnto the resurrection of life, and they that haue done ill, vnto the resurrection of condemnation. Martha a woman was wel perswaded of this article, for she did beleue that her brother Lazarus shoulde be raysed vp at the last day, Iohn 11. Again, if all nations shall bee gathered together before Christ, then all shall rise, that they may bee iudged: otherwise he can not be sayde to be the iudge of quicke and dead. Neither doth the remayning of some alliue till the latter

The eleventh Lecture.

may hinder this position, but that all shall
rise. For they that dyd neuer die, shall be
raysed up with newe bodies, which change
shall be as the rising from the dead, for ha-
uing weake and corruptible bodies, they
shal be glorified and made heavenly bodies.
If we consider the power of God whereby
he is able to do all things, even what he list,
and greater things then wee can imagine:
then this will not seeme hard or absurde un-
to vs. We doe beleue and confesse, that he
is almightie in the first article, and therefore
we must needs confesse that hee can doe it,
as easily as he raysed up the bodie of Christ,
wherein he hath given the assurance of the
whole Church. And he that made al things
of nothing at the first by his onely worde, is
able also now to bring to passe that of dust
and earth shall bodies be raysed up againe.
Saint Paul coulde not bee brought from
this persuasion by any meanes, epyther by
feare or displeasure of the Sadduces, or of
Agrippa: or Festus, but he protested, that
he had hope towarte God, that the resur-
rection of the dead, which dyd seeme an
incredible thing vnto the, Act. 26. shoulde
bee both of iust and vniust, Act. 24. The
hope of this resurrectiō made Saint Paul,
as

The eleuenth Lecture.

as it shoulde doe vs, to do his duetie round-
ly: for herein (saith he) I endeavour my
selfe to haue alwayes a cleare conscience
towards God, and toward men. For vereli-
y, for this cause doe many men make ship-
wacke of sayth and conscience in their acti-
ons and assayes of this life, because they
haue quite forgottē this day of y^e resurrecti-
on, wherein an account must be giuen, not
onely of wicked deedes and blasphemous
wordes, but of euery idle worde spoken,
as our Sauour sayeth, Matth. 12. If wee
woulde consider this, howe wee must all
stande naked before the hie tribunall seate
of Christ Iesus, it woulde surely make vs
to tremble & to quake euery veine and ioynt
in vs, when we thinke vpon it. The day shal
be fearfull and terrible, I hope there is no
man among vs that doubteth of the certai-
tie of this day, although the day and houre
it selfe be knowen to no man. And this is to
make vs alwayes to be in a readinesse for it.
For it shal come vpon a sudden, 1. Thes. 5.
I should be long and ouer tedious, and not
seeme to write a Lecture to exhort & teach,
but rather a treatise to conuince the aduer-
sarie and wicked, if I shoulde reckon vp all
the places that here myght be brought for

The eleuenth Lecture.

the confirmation of this doctrine. Let these therefore for this time suffice : and if the diligent reader be disposed to see more, let him reade the 15. Chapter of the first Epistle to the Corinthians, there he shall haue a goodly discourse & handling of this whole matter of set purpose, Paul prouing the resurrection by many reasons, both diuine and humane, and shewing moreouer with what qualities, conditions and properties the bodie of the faythfull shall be raysed vp: where he also answereth the obiections that may bee made to the contrary. I conclude this part with the wordes of Saint Paul to the Philippians the thirde Chapter: Let our conuersation be in heauen, frō whence we looke for the sauour, euē the Lord Iesus Christ, who shall change our vile bodie, that it may be fashioned like vnto his glorious body, according to the working whereby he is able euē to subdue al things vnto him selfe. In these wordes he sheweth that Gods power is able to doe this, and although our bodie be vile, they shall bee made fayre againe : trees seeme to be dead and rotten in the winter, which in þ spring time come forth most flourishingly with their fruite in due season : so it is in the resurrection.

The eleuenth Lecture.

tion. This made the fathers so carefully to burie the dead with their balmes & odours, knowing they should appeare againe. Last of all, I referre you to the 2. Pet. 7. Chap. & Reue. 20. where this resurrection is most liuely, as in a table before your eyes, described. It followeth in the second place, to see to what ende this great resurrection shall be. We haue seene the efficient and chiefe cause of this resurrection, to be the power of God mightily woorking in him selfe. The fourme of it is, the ioyning and vni-ting together of the body & soule for euer: and the matter wherein this doeth stande, is the soule and body of man, which must bee repayred againe, being once corrupted by sinne in our first grandfather Adam, and also in vs his children, springing of the same corrupt roote with him. The finall cause why this resurrection shall bee, is of two sortes: the one is in the respect of the good and godly men, who haue liued here in the feare of the Lord, to his honour and glorie: in these he will shewe his exceeding great mercie, in making them vessels of honour to serue him, whome he will rewarde with euermlasting life, which yet notwithstanding they haue not of duetie deserued,

The eleventh Lecture,

(as the Papists say) but in mercie doeth the
Lorde bestowe it vpon them. The other
cause is in respect of the wicked and repro-
bate, vpon whom the Lorde will shewe his
perfect iustice against sinne and wickednes;
committed of the without repentance. These
will hee make vessels of his wrath, which
shal burne in the with an inquenchable fire;
without ende and mercie, who because here
they haue not bene thoroughly punished, or
sometimes not at all, therefore the full mea-
sure of their punishment is reserued til that
great day, then to be powred out vpon them
in fire and brimstone, in that burning lake
continually which neuer shall haue ende.
For these causes is this resurrection (where-
of wee speake) ordayned. To speake of the
end for the goodly, first, so it is that the Lord
hath promised in mercie to reward all his
faithfull seruants, which commeth not ma-
nie times to passe in this life, therefore there
remaineth a life to come to be shewed in the
resurrection of the flesh. And if all godli-
nesse bee sure to bee recompensed with a
promise of a good turne in the life to come
(as Paul declareth to Timothie the first
Epistle and fourth Chapter) Then out of
all doubt very expedient and necessarie it

The eleuenth Lecture.

is, that there shoulde be a resurrection. If any man say, The soules of the faythfull are rewarded as soone as they depart from the bodie, with this promise of life, and therefore they seeme not to lacke a reward, although there be no resurrection, and so God is true of his promise: I answer, that as the bodyes of the faythfull while they liued well here, haue bene temples of the holy Ghost, to serue the Lord withall, and as not onely in soules, but also in body through diuers tentations and persecutions they haue bene afflicted for Christ, and haue still bene vnder the crosse: so surely, they also with the soule shall be glorified and rewarded, according to the things that they haue done. And to this agree the wordes of the holy Apostle: We must all (sayeth he) appeare before the iudgement seate of Christ, that euery man may receyue the things which are done in his body, according to that he hath done, whether it bee good or euill, 2. Corin. 5. Here he nameth expressely the body, otherwise the reward were superflue, if in one part onely it were bestowed. The Lord will not suffer the giuing of a cuppe of colde water to his saints to goe unrewarded, much more therefore

The eleuenth Lecture.

will be rewarde those that haue giuen their bodies to be consumed in the flames of fire for his cause and the Gospel: so that if any lose his life for his sake in this worlde, he shall finde it in the worlde to come, with an hundred fold more, with all happinesse and ioy restored vnto him. If we looke vpon all the saints that haue bene from time to time, we shall see that they had no felicitie, nor happinesse in this life. The Epistle to the Hebrewes, speaking of the excellent fayth of the olde Patriarkes and ancient fathers, sheweth vs what was their estate in this life, for their good woorkes and deedes: Some were racked and woulde not bee deliuered, others were tryed by mockings and scourginges, by bandes and imprisonment, they were stoned, they were hewen asunder, they were tempted, they were slayne with the sworde, they wandered vp & downe in goates skinnies, and sheepes skinnies, being destitute, afflicted and tormented, wandring in wildernesses, and mountaynes, and dennes and caues of the earth. If we aske the end, why they suffered and endured such things of the wicked, the same Apostle doeth make vs answer, This they did, that they might receiue

The eleuenth Lecture.

receiue a better resurrection. And surely they had bene fooles to endure such tormētts of body, if the body and soule had perished in their death and graue, as doe the bodie of brute beastes, without any hope of the resurrection. Consider ye the Apostles, how they were rewarded here for their preaching and godly life: did they not all for the most part, in the ende suffer death and martyrdome for their labour: howe was Paul rewarded of the Lorde in this life: did hee not whippe and scourge him when hee receiued him for his sonne: yea truely. And he confesseth what his whole life was after his conuersion: nothing but a sea of troubles & miseries, fightings without, and terrours within, hunger and thirst, colde, nakednesse, bandes and pouertie were the rewardes that the Lorde gaue him here, insomuch, that hee might seeme to be in worse case after his conuersion to Christ, then before, if hee had iudged of his afflictions by a worldly and carnal eye, and not according to faith, as did carnall Demas, and therefore because hee felt miseries in this life, in Christianitie revolted from Paul, and embraced this present euill worlde, 2. Timothie 4. These things made Paul to say, that vnlesse there
were

The eleuenth Lecture.

were a resurrection; his state had bene most miserable of al others, for what (saith hee) aduantage it me to suffer these things, if the dead rise not agayne, then let vs eate and drinke, and liue in pleasure. So we see the hope of the resurrection stayed him from running into condemnation with the wicked, & he confessed els where, that his crown was not here in this life, but was layde by for him. And al these berations of the bodie, of foules, of mindes and consciences of men, is to teach them that no blessednesse is to be hoped for in this our vale of miserie: but we looke for a citie to come, whose builder and maker is God, seeing wee haue none here that is permanent. Our sauiour, when he comforted his disciples agaynst persecutions to come, when as they shoulde be mocked, reuiled, taunted, yea and killed for his sake, willed them in that day to be glad and to reioyce, for their rewarde was great in heauen. Hee said not in earth, that their mindes might be lodged frō this life to an euarlasting rest out of this world. And this can not be, but in the resurrection of our bodie. They shal haue their rewarde in this life, in short & transitorie pleasures of some for a season, feasting & sporting them selues
in

The eleuenth Lecture.

in their wantonnes & vngodly delites, & are
impatiet to looke & wait for y^e heauenly pro-
mise of ioyes, that shal haue no ende, are
like vnto the rich man both proude and glut-
tonous, that fared deliciously euery day, and
went in purple and silke, not regarding the
povre estate of Lazarus, and therefore now
in hel receiueth paine & punishment endles,
which in his life time receiued pleasure & co-
fort. But they y^e with paciēce, & quiet minds
can take al things in good worth, whether it
be sickness or pouertie, or shame & ignominie,
which y^e Lord here sendeth to thē in this life,
for a trial of theire faith, & can looke vpon vnto y^e
celestial life to come, carying the Lords lea-
sure, these men are like to poure Lazarus,
which in deed in his life time receiued paine,
but is now comforted beyond all māns expec-
tation in an euerlasting comfort, Luke 16.
Dauid pronounceth thē blessed that feare y^e
Lord, & yet if we respect y^e presēt time, it doth
not so appeare to vs, but rather y^e contrary:
for what blessednes is here, either in y^e body,
or in y^e soule, if we speake of a sounde & per-
fit happines, as he meēt it: The soule is infec-
ted wth sinne, the vnderstanding is darkned, &
the things we know not are more in number,
then y^e things we know: so y^e our knowledge
which

The eleuenth Lecture.

which should beautifie and adorne our soule, is vnperfect : and this not onely in thinges naturall and ciuill, but also in heauenly mysteries, and matters of greatest waight & importance : so that Paul might well crye out and say, O mortall man that I am, who shall deliuer mee from the body of this death! Rom. 7. No happinesse therefore in this life of the minde of man, but that which is, is rather a shadowe and a visour, then any true sight of happinesse. For it doeth not yet appeare what we shal be, although now we are the sonnes of God : but this shall appeare when Christ shall come in glory, Colos. 3. Now if any grieve of mind which is inwarde, come to the soule, then it seemeth to bee in hell, and this dolour surmounteth all the passions and paynes of the body. Let any man consider the bodie, and he will say that it can not bee happie in this life : the diseases and sicknesses of it are so many in number, that they haue passed the arte and skil of the best Physitions to heale them. And if the diseases of the body were away, yet were there calamities a thousand to proue it to be in a very wretched case, as longe as it is subiect to sinne in this pylgrimage. What crosses are shame to vs,

The eleuenth Lecture.

to vs, & ignominie, contempt and reproche, which cause many most desperately to hang themselves? What is pouertie with her children: as lacke of friendes, meate and drinke, want of apparell which is necessarie, lodging, and house roome, with such thinges: These miseries a man may haue, although hee had health of body, although yet these thinges bring sickenes with them commonly. What then are other externall dangers, as the wounding and hurting of our selues, the spoyling of our goods, dangers vpon the land of the euies, & vpon the sea of drowning: and if we scape that, there is danger of vngodly Pirates. These crosses being layde together, and weyed in the balance of iustice, wil counterpeise & ouerweigh al our pleasures that are, or may bee inuented in this life: so great is the heape of miseries in this life. And these troubles that I haue aboue rehearsed, as they are common to all, so especially to the godly, to make them not to bee in loue with this worlde, seeing the Lorde hath reserued the blessed resurrection for them. Wherefore (dearly beloued) call now to remembrance the dayes that are passed, and consider the sayntes, which after they had receiued light, endured a great fight

The eleventh Lecture.

fight in afflictions, as our martyrs did in
M. Maries daies, partly while they were
made a gazing stocke, both by reproches &
afflictions being tossed to & fro, & suffered in
ioy the spoyling of their goods. And knowe
you deare brethren, that ye haue in heauen a
better and a more induring substance then al
the golde & siluer of princes. Cast not a way
therefore your confidence which hath great
recompence of reward in this day of the re-
surrectiō of your bodies. For ye haue neede
of patience, that after ye haue done the will
of the Lorde, ye may receiue the promise of
eternall life. Forget a very litle while, and
Jesus Christ the authour of this resurrecti-
on that shall come, will come, and will not
tary. Thus much for the ende of this resur-
rection in respect of the seruantes of Christ,
which then, and not before shall fully be re-
warded, and made perfectly blessed in euery
part, both body and soule, wherein they haue
serued their Lorde faithfully, when they
were aliue. Nowe let vs see the ende, for
the which all the wicked shall rise againe
at that day, which also standeth with the
iustice of the Lorde, to recompence them
after their demerites. As not onely the
soules of the wicked haue offended their

The eleuenth Lecture,

GOD by their sinnefull thoughtes and cogitations, but also their bodies haue bene slaues vnto sinne, and haue giuen their members ouer to serue vnrightheousnesse: so it standeth with equitie, that not onely their mindes and consciences be tormented, but also their bodies, by the which they here haue wrought all these abominations, should feele the rewarde & stipend of sinne, which is the euerlasting death, euen the seconde death of the soule and body together. This punishment is deferred most commonly in this life, and who in so good estate, as concerning the bodie here, as the wicked and such as contemne the Lorde: In so much that their prosperitie & wealth, haue moued the godly to wonder at the secret iudgements of y^e Lord in this their case. This thing moued the Prophete Habakkuk to crye vnto the Lorde for vengeance agaynst the wicked, being troubled with their prosperitie and successe. Wherefore doest thou looke (sayth hee) vpon the transgressours, and holdest thy tongue, when the wicked deuoureth the man that is more righteous then hee, whereof they reioyce and are glad. Habakkuk i. This complaynt likewise made the prophet
Jeremie

The eleuenth Lecture.

Jeremie in his time, in the 12. of his prophetic, saying, O Lord, if I dispute with thee, thou art righteous, yet let mee talke with thee of thy iudgementes: wherefore doeth the way of the vngodly prosper? why are they in wealth, that rebelliously trasgresse? These were Jeremies words concerning the ill men: but he addeth more, Thou hast planted them, and they haue taken roote, they growe and bring forth fruite: thou art neere in their mouth, and farre from their reynes. David founde by experience the like successe of the wicked in his dayes also, and therefore saith that hee fretted at the foolish, when hee sawe the prosperitie of the wicked: For (saith hee) there are no bandes in their death, but they are lusty & strong: they are not in trouble as other men, neither are they plagued with other men. Therefore pride is as a chaine vnto them, and cruelty couereth them as with a garment: their eyes stand out for fatnesse: they haue more then heart can wishe: they are licentious, & speake wickedly of their oppression: they talke presumptuously: they set their mouth against heauen, and their tongue walketh through the earth. Here you haue a description of their life, and of their

The eleuenth Lecture.

their prosperitie, what the one is, & what the other is also, their life is licentious, and yet it goeth well with them for these transitorie goods: but what doth Dauid confesse of him selfe, which was the childe of God: Daily (saith he) haue I bene punished and chastened euery morning, Psal. 73. Seeing this standeth so with the wicked, shall wee not say, & they shalbe punished elsewhere? Yes no doubt, there is a iudgemēt day kept in store for them, where they shall be punished, although they haue liued in pleasure here: otherwise the Lorde should not bee iust. Looke vpon the 21. chap. of Iob, and you shall see, & long before Dauid, he tooke vp the like complaint, then, when he sawe & wealth & ease in this life of the godlesse, & contemners of religion. We see howe the Jewes, the children of God were stil afflicted of their enemies, & kept vnder the rod, when as their persecutors, the Assyrians, & Caldeans, the Persians, the Grecians, the Romanes, with the rest, liued in al wealth, peace and worldly prosperitie. It remaineth therfore, that they one day should feelee the rewarde of sinne in their bodie which haue sinned: the which thing seldome cometh to effect in this present state of life.

The eleventh Lecture.

The Lord hath said by Esaie his Prophet in the 65. chap. Behold, my seruants shal eate, and ye shal be hungry: behold, my seruants shal drinke, and ye shalbe thirsty: behold, my seruants shal reioyce, and ye shalbe ashamed: behold, my seruants shal sing for ioy of heart, and ye shall crie for sorow of heart, and shal houle for vexatiō of minde. Although this be somewhat accomplished, euen here vnder the kingdome of grace, wherby the godly do reioyce, & the wicked are somewhat quailed: yet shall it especially be seene in the kingdome of glozy, when the elect shalbe fully set in sure possession of all ioyes, and the wicked haue full measure of all their deserued punishments. To end the this matter, the vse of this doctrine is this: seeing the wicked shalbe rewarded seven fold into their bosome, and shall make and giue an account very strait of all their life wickedly & vngraciously spent vpon earth: let not vs feare at them before the time, as Dauid counselleth vs, neither let vs enuy their hie & so prosperous estate, for they shall soone be cut down like grasse, & shall wither as y greene herbe. Lo, see their cōtinuance, & to what thing it is likened of the holy Ghost, Psal. 37. The thir d thing in
this

The eleuenth Lecture,

this resurrection, is þ comfort that thereby
doth ensue to þ godly, when they thinke &
meditate vpon it, which surely is very great.
For they þ are wel perswaded in minde of þ
resurrectiō of their bodiēs, can not but at þ
last houre of death depart ioyfully & merri-
ly out of this life, yea & desire this day, as þ
faithful and godly do, as Paul did: I desire
(saith he) to be losed, & to be w Christ, The
hope & great cōfort of þ resurrection made
him to pray so. But they þ are not fully per-
suaded of this true article, die very vnwil-
lingly, & with griefe & sorow of mind, thin-
king they shal lose all pleasure here, & inioy
none in the life to come, as the Epicures &
belly gods do imagine, whose liues & say-
ings are most liuely set forth in the second
of Wisdom, which chapter I would great-
ly wishe to be read of all men. Againe, the
sure beliefe of this doth comfort vs, when
we haue here lost our deare friends and ac-
quaintance, because one day we shal inioye
their company againe. So did Paul com-
fort the Thessaloniās, þ they should not be
sory for them that were dead, as those that
haue no hope, that they shal see thē againe:
as the heathens did, who lamēted out of al
measure for their friends, as in deede hauing

The eleventh Lecture.

no hope at al of the resurrection, as we see it came to passe in Cicero, who could not be comforted for the death of his daughter Tulliola, whom he loued so well, although his friend Seruius wrote most comfortably vnto him. The cogitation hereof doeth arme vs against all persecutions, to suffer all thinges with a quiet and ioyfull mynde, as the martyrs did endure all kindes of tormentes in their bodies, because they knewe their bodies should bee after a more excellent and glorious sort, restored to the againe in an other life. Furthermoze, this will cause vs to abstaine from all vnlawfull pleasures of the flesh and of sinne, considering we shall haue pleasures in the resurrection without ende, and that wee shall reape there ioy without wearines, if wee faint not here. With this resurrection did Iob comfort him selfe in his greatest extremities, saying, I knowe that my redeemer liueth, and that I shall see him in my flesh, Iob 19. This was the comfort of Paul in all his persecutions that hee suffered for the Gospel of Christ, that the dead should rise againe, the good to glorie, the wicked to shame and repproche, 1. Cor. 15. Our sauiour exhorted rich men in this lyfe, to giue almes

The eleuenth Lecture.

to the poore, because they should be recompensed in the resurrection of the iust, Luk. 14. Esay comforteth þe afflicted church in his time with hope of the resurrection, saying, Thy dead shal rise, euē with my body shal they rise, Esaie 26. And what is els the comfort of the godly at this day in such sorrowfull times, and dangerous dayes of sinne, but onely the sure hope of this blessed resurrection. This is a comfort to euery godly man, when he thinketh vpon it. For this day is called the restoring of all things againe to their former perfection, Act. 3. It would greatly reioyce the lame mā or creeple, to heare that all his limmes should bee restored againe perfectly as they were at þe first. Likewise, it would make glad þe heart of the naked, to heare that he should be clothed with most pretious garments of silke and gold. And why then should not we reioyce ten thousand times more, to heare that we shall be restored to all integritie of body and soule, and clothed with most perfite and pure innocency of life for euer and euer? For our comfort, this day is likened to the pleasant time of haruest, wherein the godly shall be gathered into the barne of Christ as pure wheat, and the wicked cast
3.iii. out

The eleuenth Lecture.

out into the fire, as the vnprofitable chaffe good for nothing, Matth. 13. So that they which sowe here in teares, shall there reape in ioy. This day is also termed by Christ & Paul, the day of the redemption of our bodies from all miseries: for they shall bee no more sicke, weake, deformed, lame, naked, hungry, thirsty, and that which is the greatest of all, they shall cease from sinning any more, for they shal be like the glorious body of Iesus Christ, without spot or blemish. And is not this a singular comfort? The finest body here, is but a carion in respect of the foulest there. In this day, the righteous shall haue dominion ouer the wicked, Psalm. 49. David when he considered of this day so ioyfull, sayde, that his heart did reioyce, because his body should not for euer be left in the graue, Psalm, 16. This day is called of Paul to Titus 2. The blessed hope, of the effect which it hath to make vs there all blessed without ende in ioy vnspeakeable. This resurrection, which leadeth vnto euerlasting life, may well be likened to the last doore, that in the court or palace of kings, leadeth into the princes priuy chamber, or the chamber of presence: (for a mā can haue no accesse thither,

The eleuenth Lecture.

ther, vntill he haue passed through many other doores and houses:) so surely it is in the life to come. We can not come or enter into the kingdome of heauē, euen the priuy chamber of Iesus Christ, and there behold his presence, except we first passe by many doores in this life, which doe leade vs thither: as for example, we must first passe by our election, then by our creation, thirdly, by our redemption, wrought by Christ vpon the crosse, fourthly, by iustification, fifthly, by sanctification of life, and last of all, we must come to the resurrection, as the last doore, if we will haue our small glorification, which is euermlasting life, to beholde and inioy the sweete and louing countenance of the Lorde. Yea Paul goeth further, and sayth, that by many tribulations, as strapte doores and gates, which wying vs, wee must enter into the kingdome of God. Needes therefore must the resurrection be ioyfull, whē as it leadeth vs directly to such a palace of pleasure, as shall neuer ende, & therefore is called of Peter, the time of refreshing, both of bodye and soule, in the presence of the Lorde, Actes 3. The holy Apostle willed y^e Thessalonians to comfort them selues with y^e ioyfull remēbrance

The eleuenth Lecture.

of this day, 1. Theſſ. 4. For it ſhalbe vnto
vs as a new birth, or natiuitie in al purenes,
And if wee ſo celebrate the dayes of our
birth, wherein we were boꝛne into a vale of
myſerpe and troubles, howe ought wee to
celebrate and keepe holy this day, wherein
we ſhall be exempted from all curſes of
this preſent life! This day is termed our
marriage day: if we reioyce here when we
are married to a mortall creature, perad-
uenture to our greater payne, and trouble
thẽ befoze, oh dearely beloued, how ſhould
we be affected, & what tokens of ioy ought
we to ſhewe ſooꝝth, when wee ſhalbe mar-
ryed to the ſonne of God Chriſt Ieſus foꝛ
euer in fayth and trueth, with a band which
neuer ſhalbe broken! as the Lord ſpeaketh
in Oſe 2. chapter, and Reuelat. 19. In this
day ſhall the gates of heauen be ſet wide
open vnto vs, which were ſhut vp befoze, &
our bodies ſhall ſo much excell the bodys
which we now beare about with vs, as the
ſunne doeth paſſe and ouercome the moone
in brightneſſe and light. O what a ioye is
this to haue our eſtate like vnto the bleſſed
Angels of God, moſt pure and diuine cre-
atures! If this cannot moue vs, I ſee no-
thing I may doe it. I am ſure this reward
ſo

The eleuenth Lecture.

so moued good Moses, that hee forsooke the kingdome in Egypt, and suffered paine with the people of God, to come to this life in the ende, Hebr. 11. Yea, this hope of life to come, made Abraham to leaue his countrey, and to goe to the land of Canaan as a poore stranger, Gen. 12. This made Paul to go through thicke and thinne in this life, that he might attayne to the resurrection, when he had seene the ioyes and pleasures, that were shewed vnto him in Paradise, when hee was taken vp thither, 2. Cor. 12. Of this ioy, our Saviour gaue his disciples a tast in the Mount, when hee was transfigured before them: but it was nothing in respect of this. Nowe as these thinges are most comfortable to þ godly, to heare þ their bodies shall be rayled vp to such glory: So is this day most fearefull to the vngodly, which haue here liued a dissolute life: For they shall say at that day to the hilles, Fall vpon vs, and to þ mountaynes, Couer vs, but this shall not preuaile, for they shalbe raised vp, but to their shame and confusion for euer, as Daniel saith, Cha. 12. They shal come forth (as our sauiour sayth,) but to the resurrection of condemnation, and so to be punished from the presence of þ Lord Iesus,

The eleuenth Lecture.

Iesus, with the worme of cōscience, which
shal neuer leaue to bite thē, & with y fire
which shal not be quenched: So they shal
perish worthily through their owne corrup-
tion, and receiue the wages of vnrighteous-
nesse, as they which count it pleasure, dayly
to liue dilitiously. These men would wil-
lingly wishe that this day might neuer be:
but it shal come vpon them, and that sud-
denly, and they shalbe taken and snared, &
not escape this iudgement. For they must
peeld an accōit of al their vngodly works,
wherby they haue both displeased the Lord,
and euil intreated his sayntes here vpon
earth. Thus you haue heard (dearely belo-
ued brethren) the treatise of the resurrecti-
on by the scriptures discoursed. First how
that there is a generall rising of all flethe.
Secondly, the endes wherefore it is ordai-
ned: and then the cōfortable doctrine, that
the godly by this may lay hold on, in all
miseries of this life. Nowe it remayneth
for a finall conclusion, that while we liue
here, we indenuour to haue our part in the
first resurrection with Christ, that we may
by this come to the second, and be blessed
with him. Let vs therefore giue thanks to
our Lord Iesus Christ, who is the resur-
rection

The eleuent Lecture.

rection and the life, in that he hath vouchsafed to giue vnto vs an assurance of it, in his owne person, in that he rose againe from y^e dead. And let vs likewise pray vnto him, y^e we may so liue, as we may be children of this happy resurrection to life, hauing an effectual fayth, with charitie which worketh by loue in vs, that al our actions whatsoever, may be seasoned & powdered with it, preparing our selues against this day, with mortifying of our flesh: & seeing wee shal meete so victorious & glorious a Lord, comming in the cloudes, let vs purge our selues from all filthinesse of the flesh and spirit, for no vncleane thing shall enter in with him. God for his sonnes sake, giue vs the grace to doe these things: to the which blessed and immortall God with the sonne, and the holy Ghost, be rendred all prayse, glory and thankesgiuing, for euermore. Amen.

The

The twelfth Lecture vp-

on the twelfth article of our Christian

sayth, which is,

The life everlasting.

This is the last article of our Christiā faith, & y^e last & greatest benefite y^e God doth bestow vpon his church, which is y^e third benefite of thē that followe y^e church: for after remission of sinnes, and the resurrection of our bodyes, followeth this free gifte of life, which is the ende of all our sayth, as S. Peter calleth it, 1. Pet 1. The resurrection going before, giueth a passage vnto this endlesse life: for except that resurrection come, we cannot fully haue this benefite. As remission of sinnes by Christ is the greatest gifte, that God doeth bestowe vpon his children in this life: so in y^e world to come, this everlasting life doeth so far surmount all the rest, as y^e earth in cōpasse doth passe y^e bignesse of a tennys bal. This article shal then haue his effect whē Christ shal come to iudgment, & not before. For of al the articles of our faith, these thre only remain to be accōplished, y^e general iudgment, y^e resurrectiō, and this life everlasting, which

The twelfth Lecture.

which shal al be fulfilled together. The meaning of this article is this: I p am a true christiā, do stedfastly beleue, p as I haue already a sure pledge of this life in me, which is p holy ghost working in my heart full hope of it, by p seede of Gods word: so I shal in p world to come haue this blessed life most abundantly powned vpō me, in ful measure of al happines both in body & also in soule, which shal neuer haue any terme of peeres, but shal cōtinue for euer, as p Lord himself doth, without ending, in which state I shal prayse the Lord my God, not in part as I did here, and w the dregges of sinne, but w- out all sinne, neuer ceasing to praise him, & yet without al wearines, Re. 21. As cōcerning p excellency of this eternal life, if all p tongues of men & of angels, were ioyned & vnited together all in one, with all their knowledge & eloquēce to expresse it, if they should be about it a thousand thousand yeres: yet notwithstanding, they al shal not be able to expresse & vtter p least part of it, no not p ioy and pleasure of one quarter of an houre: so great, so inspeakable, so incomprehensible are p thinges p the Lord Iesus hath layd vp for al them that loue & serue him. For although wee heare this life to be
reple-

The twelfth Lecture.

replenished wth ioy, happines & pleasure, yet these thinges are farre remoued frō y^e capacitie of our senses, vntill the day come, wherein we shall see him, as he is, & he reueile his glory vnto vs, euen face to face, y^e we may see him perfectly. Wherefore the prophets and Apostles, seeing this blessed kingdome wherin wee shall be placed, to be in it selfe inestimable, & not to be declared, as it is in deede, to giue them a taste of it, whome they would sturre vp to be in loue with it, they all haue described it by earthly pleasures & comodities, which heere we make great account of. So our Saviour vsed to expresse it by an earthly table of kinges & princes, furnished wth all maner of deynties & delicates, to please both y^e eye & y^e taste of mā, saying to his disciples, Ye are they which haue cōtinued with me in my tentations: therefore I appoint vnto you a kingdōe, as my father hath appointed vnto me, that ye may eate and drinke at my table in my kingdome, & sit on seates, and iudge the twelue tribes of Israel, Luke. 22
Here Christ expresseed spirituall thinges by corporal and earthly blessings. But this we must thinke: If the Lord God do conteine in himselfe y^e fulnesse of all felicitie & good thinges, then we, hauing y^e fructiō of y^e Lord,
shal

The twelfth Lecture.

shal desire nothing besides him. And this is
þ most great & precious promise, þ Peter
speaketh of, which is giuē to vs, That wee
should be partakers of the diuine nature,
2. Pet. 1. For þ Lord shalbe glorified in all
his Saintes, & shalbe made marueilous in
thē þ beleue. If thē þ Lord God shall cō-
municate & impart to his elect, his glory,
his iustice, his vertue, his goodnes, yea after
a sort shal giue himselfe vnto thē, wee may
be sure þ we shal haue ioyes infinite, & with-
out ende, such in deede, as þ eye hath not
sene, nor þ eare heard, nor þ tōgue cā speak,
nor þ heart & mind of man cā possibly con-
ceiue & imagine, which passe al vnderstan-
ding: so þ they ought to make vs wōderful-
ly amased & astonied, whē we cōsider of thē,
they do so far excede our capacitie, & reach
of wit. The excellencie of this life may be
seene in these 2. things: first in þ happines
of our soule: then in þ welfare of our body.
As touching þ soule, it shalbe most happy,
for it shal cease to sin, & shalbe wholy ioyned
to þ Lord in faith & truth, & neuer displease
him any more. What a great ioy is this! A-
gaine, þ things þ thē shal beautify our soule,
shalbe most perfit: our knowledge, our wise-
dome, our vnderstanding, which here is all
darkned, shal there be inlightned wþ glory
and

The twelfth Lecture,

and light of the Lorde : all vertues and ornaments of the minde shal abound in vs euen to the full, and euery thing that is vnperfitte,shalbe then done away, no griefe of the minde, no sorow of heart, no torment of conscience any moze, but peace,iop and tranquillity euer to endure. This is the Image wherein wee were first created, and shall then be renewed to a moze perfitte estate of life,then it was in before the fall of Adam. Our soule there shall not be enemy to the body, neither shall the spirit rebel agaynst the fleshe, but it shall loue the Lord with all his might. And if the ioy of the minde and soule be so great here many times in the childre of God,that they seeme to be in heauē, what shal it be there (thinke yee) when it shalbe in full possession of all his delights and spirituall pleasures, euer singing and making sweete melody to the Lorde, and yet without any wearynesse at al: For olde things are al passed away, and behold,all things shal become new againe, and the thinges that are there,shalbe eternall. For Christ shall geue vnto all his eternall life, Iohn 17. This is the happines of the soule. Now let vs see the blessed estate also of the body, and that shall the better

The twelfth Lecture.

better appeare, if we compare it with the state that it is in here. Our bodie is nowe deformed, there they shall be most faire and beautifull, yea that which is more, they shall be like the glorious and immortall bodie of Iesus Christ himselfe. Here the body is many times maymed and vnperfite, there it shall be perfite and in his integritie: here it is in sicknesse, in pouertie, in nakednesse, in woundes, in stripes, in botches, in sores, and in all incurable diseases: there shall it bee whole and all sounde, rich and glorious, clothed with innocency, and neuer able to feele any infirmitie any more. For heere it is sowne in dishonour, in weakenesse, in corruption: and there it riseth in honour, in power, in incorruption and immortalitie. Here be many things that make it to offend agaynst God: there is nothing that shall cause it to sinne: it shall not, as it did here, lust against the spirit, but be at peace and vnitie wth it: the sight of it most quicke in seeing, and very perfite it shall be in all the senses, in hearing, in smelling, in tasting, in handling. It shall haue all melody and musike to delite the eare, euen angels singing continually: it shall haue all sightes and shewes to delite and please the eye, euen the

The twelfth Lecture,

perpetuall presence of the blessed Trinitie. All odoriferous smells, as it were of musks, perfumes, flowers, the sweete incense of praise and thankesgiuing, to smell delectably in the nostrils of the Lorde, and ours, shall not there be wanting. O what a ioye is this to the bodie, to haue all thinges at commaundement that may well please and delight it! The pleasures of Kinges and Queenes are nothing to those things wherof we speake, yea the pleasures shalbe so exceeding great, that if all y^e ioyes & pastimes of this life were compared vnto them, they should be founde to be but pangues and torments. Yea the cōtinuance of all our delites here for an hundred yerres, is not like to the blessednes of one minute of an houre there, nor worthy to be likened vnto it. For verely to speake with Dauid, I had rather be there but for one daye, then here a thousand yeeres, in all the triumphes that Emperours and Kinges can make with all their power. This is then the happines of the bodie: Now howe great shall the blessednesse be, when both the body and soule shalbe conioyned together, and raigne for euermore! Surely as great as y^e glory of the Lorde is, & his excellent Maiestie, which is infinite:
so

The twelfth Lecture,

so great shall this glory of the Saintes be. The loue of this life, which is euermlasting, should make (me thinks) kings & princes to do their dueties to the Lord, to raigne ouer, & gouerne their subiects in iustice & equity, and not to liue in pleasures. The respect of these ioyes shoulde make Counsellors to speake the trueth boldly, & sincerely without flattering and dissimulation to princes, considering what a rewarde is layde vp for them in heauen. This shoulde make all Bishops and ministers of the worde, to do their ducie in reprehending sinne stoutly, and in condemning this bayne worlde, in teaching the flock without lucre & gayne, seeing that when the great shepherd Iesus Christ shal appeare, they shal receiue an incorruptible crowne of glory, 1. Pet. 5. Finally, the consideration of this life, which is for euer, might make euery estate and degree in their callings, either hie or lowe, to doe most cheerefully their seuerall dueties to all men, that in the ende their parte may bee in the heauenly inheritaunce, which fadeth not away. O that our mindes were crected vp to these thinges, they woulde not so lightly bee carryed away to sinne and wickednesse, fearing least we shoulde leese these

The twelfth Lecture.

everlasting ioyes. This is the rewarde that Christ hath promised to them, that followe him here, in the regeneration, that haue for his names sake forsaken houses; brethren, sisters, father, mother, wyfe, children and landes, they shall inherite all things, euen everlasting life, Matth. 19. This life shalbe most happie and ioyfull, eyther in respect of the persons, with whome we shall be, or else in respect of the place, which is heauen, the seate of God, or in the consideration of the time, which is for ever. Although wee be here many times in a good place, yet if our company be not good & honest, this can be no delite to a godly man. Nowe in heauen we shal haue the glorious fruition of the Father, the Sonne, & the holy Ghost, the societie of all the angels, most excellent creatures, the company of the Patriarkes, the Prophets, the Apostles, the noble hoste of Martyrs, briefly the fellowship of all the elect & Saintes of God, that ever haue bin. This can not be but an unspeakable delite to vs all, when we consider of it. Secodly, we shalbe blessed in respect of the place, for other wise, if the cōpany be good, & yet the place not correspondent vnto it in all things, as not being large ynough, or sweet,

The twelfth Lecture.

or glorious, there can be no great delight there: but this place is most amenable to the company, wide & large, faire, sweete & glorious, even the heauen of heauens, the seate of the Almighty, a place of ioy, a place of comfort, a place of all spirituall delectation. S. John seeing it in the spirit, hath described it as far forth as flesh & blood can conceaue of it, vnder earthly things. I sawe (saith he) a newe heauen & a new earth, & I saw the holy citie new Ierusalem, come down from God out of heauen, prepared as a bride trimmed for her husband. John compareth the place wherein we shalbe, to a citie most glorious & excellēt, whose shining was like to a stone most precious, as a Iasper stone, cleare as Chrystal, whose wal was great & hie, which had twelue gates, & at the gates twelue angels. The wal of the citie had twelue foundations, which were garnished with all manner of precious stones, as Iaspers, Saphires, Emeraudes, & such like, the building of the wall is of Iasper, & the citie was all of pure golde, like vnto cleare glasse. The twelue gates were twelue pearles, and the streete of the citie is pure golde, as shining glasse. This Citie hath no neede of the sunne, neither of the moone to shine in it, for the glory

The twelfth Lecture.

of God did light it, & the Lambe is the light of it. The gates of it shall not bee shutte by day, for there shalbe no night there, there shall be no death, no sorowe, no crying, no payne, for the first things are passed. There shalbe a pure riuer of water of life, cleare as Christall, and the tree of life bearing twelue maner of frutes. And there shall be no more curse, but Gods seruantes shall raygne there for euermore. This is the place, which Iohn hath shadowed out vnto vs, as well as he could vnder these terrestriall benefites of golde, and siluer, and precious stones, whereas in deede it can not be described as it is in it selfe, because no man hath seene it, and we beyng grosse and carnall, must haue it by carnall and visible thinges set forth vnto vs. Thirdly, the excellencie of this life is seene in the continuance of it, in that, that it neuer decayeth or waxeth olde. If here belowe we had all pleasures & delites both for the soule and body, yea although the place we were in, were most excellent & glorious, and the company in al respects according to our desire, good, pleasant and honest: yet if these thinges were but for a dayes, or an houres continuance, what great contentation of minde,

The twelfth Lecture.

miude, or recreation for the body might be here, seeing we must depart very shortly from these pleasures: and then it had bin as good, if they had not bene at al. For all these thinges are like vnto pleasant musike, in a sette of viols, which when they cease once, (and cease needes must euery thing in this life, be it neuer so pleasant) then it is al one, as if wee had neuer heard this musike, so sweete and delectable to our eares, there is no print or token of it left behinde, but al vanissheth away with þ very staying of it: Euē as after the flying of a birde in the ayre, or the passing of a ship in the sea, there is no trace found after them, Wis. 5. But dearly beloued, beleue me, this life shal haue peres without ende in vnspeakeable ioy, in this so excellent a place, we shal heare musike continually, and yet it shal neuer cease, nor we be wearie to heare it. And when we haue bene there in these delightes so long, and so many thousande peeres, as there be eyther sandes in the sea, or grasses vpon the whole face of the earth, or starres in the skye, which all are innumerable to vs: yet then we shal not come out, or leaue these ioyes, but still it is with vs, as if it were to begin. O the vnspeakable mercy of þ Lord Iesus,

A a. iiii.

that

The twelfth Lecture.

that he hath reserved for those that feare and
love him here! What man therefore is so
foolish, so madde, so beastlelike in his conver-
sation, that will not at all be mooved with
these pleasures and ioyes! For these things,
as the Angel sayd to Iohn, are faithfull and
true, and therefore to be beleueed, and they
that beleue them not, their parte is in the
lake that burneth with fire and brimstone,
which is prepared for the unbeleeuers, Re-
uela. 21. For from this roote of unbeleefe,
proceede all the branches of all other sinnes
& wickednes whatsoeuer, as lying, stealing,
couetousnes, adulterie, and such like. This
life and the dignitie of it, the Prophet Da-
uid in two wordes hath very well expressed
in his 16. Psalmie, the latter ende, Thou
wilt (sayeth he) shewe me the path of life:
in thy presence is the fulnesse of ioye, and
at thy right hande there are pleasures for
euermore. Here, in fulnesse of ioye and
pleasures for euermore, is all happinesse
contayned. For these ioyes are the greatest
that may be, and their endurance is for ever.
Considering these things, ought we not to
say with Paul: I count that the afflictions
of this present time, are not worthy of the
glory that shalbe shewed vnto vs, Rom. 8.

Why,

The twelfth Lecture.

Why, alas then (dearely beloued) what a great matter were it, if we shoulde endure here afflictions al the dayes of our life, which can not be aboue an hundred peeres at the most, so we might come in the ende to this eternall ioye and glory? Paul considered this well, and did so doe. We saynt not, (sayth he) but though our outwarde man perish, yet the inwarde man is renewed dayly. Marke well the wordes that followe, and laye them by in your mindes, and you shall, by the grace of God, profite thereby. For our light affliction, which is but for a moment, causeth vnto vs a farre most excellent, and an eternall weyght of glory, whyle we looke not on the thinges which are seene, but on the thinges which are not seene. For the thinges which are seene, are temporall, but the things which are not seene, are eternall, 2. Corinth. 4. Shall we then for an houres pleasure here below, leese the euerlasting weyght of glorie aboue? God forbid we shoulde be so foolish, and so besotted with this present lyfe. Let this saying rather of our Sauour Christ sounde continually in your eares: What shall it profite a man if he winne the whole worlde, and leese his owne soule?

And

The twelfth Lecture.

And yet we see, howe many men do hazarde and venture their soule, not for the whole worlde, but for a piece of lande, a litle golde or siluer, or a litle credite or bayne estimation in this worlde. If the whole earth then will not bee able to make a recompence or an exchange to redeeme our soules, beyng once lost from the fauour of God, howe much lesse then shall these beggerly things, wherefore we strue so earnestly, be able to doe it: Nowe although this life be yet as it were hid from vs, yet it is most certaine: both because we haue a gage of it, which is the Spirit it selfe of Christ, and also, inas- much as it is hid in Christ, which will keepe it well, and is able to giue it to vs in due time. In the meane season, vntill it be reuealed from heauen, we neede faith to beleue it assuredly, and hope to wayte for it with patience, which hope neuer maketh a man ashamed, but alwayes comforteth him euen in the midst of troubles of this life, be they neuer so great. For we do well knowe, that when hee doeth appeare, wee shall be like vnto him, and no man neede to doubt, but that there is such a life, although it doeth not yet seeme so to vs: for there is a Sunne, when it is compassed in with cloudes,

The twelfth Lecture.

cloudes, and fire is within the ashes, when it appeareth not to our sight: so there is a life for the godly, although deferred, which Christ hath promised and spoken of, Matth. 25. that it shalbe giuen to his seruants. This life euerlasting, being so deare a thing and precious, the deuill goeth about by all meanes, to defeate vs of it, and to plucke it out of our hand. Therfore we must lay hold on it, as Paul willed Timothie, and fight the good fight of faith against him. This is our crowne which we must holde fast, y no man bereaue vs of it. For if we misse of life in the end we misse of all, and if we haue this, wee haue and possesse all thinges, for all blessednesse whatsoeuer is comprehended vnder the name of euerlasting lyfe. But the best comfort for vs is this, that this life is in the custodie of Iesus Christ, and wee beyng his sheepe, no man is able to plucke vs out of his handes: onely this remaineth for vs to looke vnto, that we abide and continue in his fold. Eternal life being the euerlasting inheritance of the kingdom of heauē, the greatest treasure that the Lord hath to bestow vpon his seruantes, no man must thinke, that it commeth to him for
his.

The twelfth Lecture.

his good works sake, or that he doth deserue it at Gods hand: this were to pretiudice and ouerthrowe the bountifull goodnesse of the Lord. This benefite is the free gift of God, for although wee deserue hell and death by our sinne and wickednes, yet we merit not heauen by our good deedes, but as Paul sayeth, Euerlasting life is the free gift of God, Rom. 6. And Christ telleth vs, that this kingdome was prepared for vs long agoe, euen before the worlde was made, or we borne, so that we coulde not step one foote vnto it of our selues, when we were not, Matth. 25. It is false then that the aduersaries of Christ, the Papistes, haue taught, that wee may deserue this life by our good deedes and workes, when as our good deedes are not pure in the sight of the Lorde. In deede, if our good workes were eyther perfect, or as many as God commaundeth, or if they were our owne, and not Gods giftes in vs, or if last of all wee were not bounde of duetie and by right to doe them, then might wee with our owne good works deserue heauen: but our deedes are vnperfite, they are not our owne, of duetie must we doe them, therefore they deserue nothing, as of duetie from the Lorde.

The twelfth Lecture.

I graunt that euerlasting life is called by our Sauour a rewarde, but a rewarde is not of desert or merit, but of curtesie. A Noble man may rewarde his tenant for a thing not woorth a shilling, by such a gifte as is worth twentie shillings: shall he therefore saye, that is the poore man, that, because he hath this rewarde, he hath deserued it? If he so do, he doth very vnthankfully. When the seruant hath done his duetie, can he clayme any thing of his master by merite? I trowe no, sayeth our Sauour Christ, Luke 17. Neyther doeth the master thanke him: So we, if we had done all things commaunded vnto vs, (as we are farre from performing the least of them) yet we are vnprofitable seruants: and what doth an vnprofitable seruant deserue at the Lordes handes? Surely not the kingdome of heauen: if he deserue any thing, it is stripes. Let vs not therefore thinke, that we can deserue ought at Gods handes, or gratifie and pleasure him, so that he shoulde be beholding to vs, & of duetie to do any thing for vs. This is a very deuilish opinion. Christ hath deserued at Gods handes all thinges necessarie for vs: therefore if we be in Christ, we shall haue all thinges wee can desire. The lande of Canaan,
which

The twelfth Lecture,

which was but a type & figure of heauen, the Iewes coulde not get by their owne righteousness, but only by y^e free promes of God, in mercy made vnto them. It seemeth they had some opinion of their owne deservings, as y^e Papistes haue now, & therefore Moses gaue th^e oftentimes in charge, to attribute al to the fauour of y^e Lord, & not to their good works, as appeareth in y^e 7. 8. & 9. of Deut. but especially in y^e 9. chap. wheras he saith, Hears, O Israel, thou shalt passe ouer Iordan this day, to go in and possesse nations greater & mightier then thy selfe, & cities great and walled vp to heauen. A people great & tall, euen the children of the Anakims, whō thou knowest, & of whom thou hast heard say, Who can stande before the children of Anak? vnderstād therfore, that this day the Lord thy God is he, which goeth ouer before thee, as a consuming fire, he shall destroy them, & he shall bring them downe before thy face: so thou shalt cast them out, & destroy them suddenly, as the Lord hath said vnto thee. Speake not thou in thy heart, after that the Lorde thy God hath cast them out before thee, saying, For my righteousness the Lorde hath brought me in to possesse this land: but for the wickednes

The twelfth Lecture.

kednes of these nations the Lord hath cast
thē out before thee. For thou entrest not in
to inherit their land, for thy righteousness,
or for thy vpright heart, but for the wic-
kednes of these nations the Lord thy God
doeth cast them out before thee, & that he
might performe the word which the Lord
thy God sware vnto thy fathers Abraham,
Isaac, & Iacob. Vnderstād therefore that y
Lorde thy God giueth thee not this good
land to possesse it, for thy righteousness, for
thou art a stifnecked people. Thus you see
how in many words y Lord throweth down
all their worthinesse, and extollet his onely
goodnes towards thē. Now if they were not
able to get & purchase this tēporal land of y
earth: how shal we get heauē? & if a man cā
not builde an house and finish it, except the
Lord builde it, Psal, 127. How can any man
buyde an house for himselfe in heauen?
The Israelites were taught to saye, that
their abundāce in meate & drinke, & other
blessings of this life, came frō the Lorde, &
not frō their owne power or strēgth, Deut.
8. vers. 17. And shall we be so iniurious to
God, so vnthākful to Christ, so presumptuous
against y holy ghoſt, as to say, we haue gottē
to our selues cuerlasting life: God forbid
that

The twelfth Lecture,

that this foolishnesse shoulde enter into the heart of any man. Seeing then al these smal things come not for our owne deserts vnto vs, but for his Chyistes sake, much more must we ascribe to his goodnesse this great benefite of life euerlasting. As concerning this life to come, to aske, as many do fondly and curiously, rather then godlyly, whether wee shall knowe one another, or whether we shal all be alike in degree: I thinke these questions to be such as S. Paul willeth vs to eschew & put away farre fro vs. This is certaine, our knowledge there shall be most perfite and absolute: for then shall I knowe as I am knowen, and no ignorance of any thing that is necessarie, shall be in vs, and e- uery man shall bee contented, and haue his full ioye in all measure of his quantitie, so that the least pynte pottle shall be as full for his measure, as the greatest tunne is with his quantitie. All men there shall haue fulnesse of ioye, Psalme 16. The Lord sende vs thither, and we will be content with the lowest rounge, as Dauid professed of himselfe. The best question for al to aske, especially of the simple and vblearned, is, to know thoroughly the way that bringeth vs thither, which is onely Iesus Christ, the

The twelfth Lecture.

the way, the trueth, and the life, Iohn 14. And so dyd our Saviour answere: for being curiously demaunded of one, howe many shoulde be saued: he tolde him the meanes howe he shoulde be saued. And so must wee doe also, and not feede the fantasies of men, or delite their vaine humors. I am sure there bee many men that will aske what we shall doe in heauen, and what we shall eat and drinke, or whether we shal be clothed there: which can not tell howe to come thither, if they were demaunded the question. And what a madnesse is this, to strue for the shadowe, and to let the body goe: to enquire to knowe things which we are not commaunded to search after, and to let goe those things which we are bound to knowe: And this vice is most common to them whom we terme fine witted felowes, which contemne common and necessarie questions, to seeke out deepe and profound questions, nothing at all tending to godlinesse, but rather to the subuersion and overthrowe of all religion and honestie. These men the holy Ghost doeth wil vs to auoide, and seeing they are fooles, to answere them with silence to their foolish questios. These things breede strife and controuersie about
B b.i. words,

The twelfth Lecture.

words, and they are like to that serpene
Widra, which of one tole head, bring forth a
great manie to destruction. Here is no men-
tion made of hel or of death, because all that
is in this confession of sayth, is set downe
for the onely comfort of the godly, and not
for their terrour. Notwithstanding as there
is a life, and a great rewarde for the godly
after this race is ended: So is there a hell,
and seconde death prepared of olde for the
wicked and reprobate. For our Savi-
our Christ speaking of this life, speaketh
also ioyntly of the euerlasting destruction
in fire, which is for the deuill and all his an-
gels, and those that in this life haue serued
him here with their bodies and soules, and
all their members. These (sayeth Christ)
shall goe into euerlasting payne, Matt. 25.
Where Drigen and all those that thought
this payne should not be for euer, are most
playnely confuted: for Christ affirmeth it
to haue no ende. To this saying of Christ
agreeth that in Esay the 30. Chapter, verse
33. Tophet is prepared of olde, it is euen
prepared for the King, hee hath made it
deepe and large: the burning thereof is
fire and much wood: the breath of the
Lorde like a riuer of brimstone, doeth
kindle

The twelfth Lecture.

kindle it. Here is a full description of hell: For by Tophet he meaneth hell. He declareth moreover when it was made, even of olde, for whom also, for the King, he meaneth the King of Babylon, enemy to the Church, signifying that God respecteth no mans person, but that hell is as well prepared for Kings and Queenes, for Lords and Ladies, and for great men, as well as the poore, that doe not beleue. Yea, the greatest part of men goeth this way, in every estate and degree: so that we had neede to looke about vs, to enter in at the straight gate, for fewe there be that finde it, but many that passe by the broad way. Matt. 7. For this Tophet is deepe & large to conteyne and to receyue many, yea moe noble men shall go thither then to heauen. The Prophete describeth the payne of it, by fire burning with much wood: the continuance is for ever, because the breath of the Lorde which endureth for ever, doeth kindle the fire, as a river of brimstone. The ioyes then of heauen are not so inspeakeable, but that the torments and pangs of hell are as intolerable. Therefore the wicked, although they be not moued with the pleasures at the right hand of God, to come vnto him by re-

B b. ii.

pentance:

The twelfth Lecture.

pentance : yet in my iudgement the exceeding great tormentes of endlesse hell fire shoulde moue them to amende. For surely (dearely beloued) if all the paynes that may be deuised in this life, all the sicknesses that euer haue bene, all the tormentes of tyrants, all the griefes of minde that may be, were all of them layde together, and compared to this hell fire, these paynes howe great soeuer they seeme to be here, are but fleabytings, yea rather pleasures, in respect of this hellish fire, it is so great. And this fire although it be so great, yet shall it burne for euer and euer, not onely the body, but also the soule, the minde, the conscience, and all the inner parts of the damned sort. And when they haue bene there as many hundred thousande yeeres, as there are peeble stones in the sea shore, yet shal they not then come out, but continue still, as if they were to beginne anewe. For Christs wordes are true, this fire is euerlasting, and can neuer be quenched, Matthewe 3. & 25. It were well with Judas, if he myght come out of this wofull hell and paynes, when he hath suffered them so many hundred thousande millions of yeeres, as there are starres in the firmament: but this can not be granted vnto

The twelfth Lecture.

unto him: If men therefore woulde consider of these two extremities, wherin is no meane: of the ioyes of paradise which are endlesse, and of the tormentes of hell and the wrath of God, which also hath no ende: then surely woulde they liue in feare and godlinesse in this present worlde. For as heauen is full of ioy and mirth: so hell is full of dolor and sorowe: and as in heauen is continually reioycing and peace of minde: so is there in hell a perpetuall weeping, with gnashing of teeth for woe and payne. As the glorie of the Lorde shall inlyghten the elect with his gracious countenance: so shall the great maiestie & wrath of the Lorde, presse downe the vngodly for euer. Finally, as in heauen the saintes shall haue all things to do them good that they can desire: so in hell the damned spirits shall haue nothing to refresh them, not so much as a droppe of colde water, (which is but a small thing) to coole their tongue withall. And as I sayde before of heauen and heauenly ioyes, so may I speake of this seconde death: that if all the men in the whole worlde woulde go about to expresse these tormentes, with all their eloquence and learning, yet shall they bee neuer able to doe it: they are so unspeake-

The twelfth Lecture.

able and not to be uttered of any man. And these are the righteous iudgements of the Lord, that he to y^e wicked might be knowne to be a iust and a terrible God, to rewarde impenitent sinners after their woorkes, as they haue deserued. For this ende, saith the Lorde to Pharao, I haue stirred thee vp, that I myght shewe my great power and myght vpon thee, in punishing thee accordingly. Let the wicked therefore take heede, for there will come a day that will pay for all: and then what aduantage will it be, to haue gotten an houres pleasure, with the purchase of euerlasting moes? But these things, and these euils, by the benefite of Iesus Christ are farre from vs, and shall not come neere the dwelling of the righteous. Wherefore wee ought with Paul to giue thanks alway to God, because that from the beginning he hath chosen vs to saluation, through sanctification of the spirite, and beleefe of the trueth: neyther hath he appoynted vs to wrath as he hath the wicked, but to obtaine this euerlasting life, wherof we speake, by the meanes of our Lord Iesus Christ, which died for vs, that whether we sleepe or wake, we shoulde liue together with him. In the meane season

The twelfth Lecture.

son it is our part to stande fast, and not to bee remoued from this faith, but to laye hande of this eternall life, whereunto wee through the benefit of the Gospel preached, are called freely of G D D, with an holy calling, not according to our workes, but of his goodnesse. Wee must also fight this good fight of faith, and striue lawfully: if we hope to bee crowned, and to continue to the ende, wee must endeuour that wee may bee saued: for they that shrinke backe, leese this excellent reward, for the which we are commaunded to sell all that we haue, and to bye it, Marth. 13. We haue nowe heard the meaning of all the twelue articles of our Christian fayth, which are necessarie to saluation: First, wee haue seene the article that concerneth our trust in God the Father, & what things we learne by it: Secondly, we haue declared the articles which conteine y^e mysteries of Christ Iesus with our redemption & gloxification, and other benefits apperteyning thereunto. Thirdly, the beleefe in the holy Ghost, the third person in Trinitie, hath bene opened vnto vs, and what comfort may thereof arise to the faithfull: Fourthly and lastly, the articles

B b.iiii.

concer-

The twelfth Lecture.

concerning the Church and the benefites thereto belonging, haue beene expounded as God hath giuen vs grace. These things are written, that we might beleue that Iesus Christ is the Sonne of God, and Sauiour of the world, and that in beleeuing we myght haue life through this name: Seeing then wee haue hearde these thinges, let vs, as the holy and blessed Apostle of Christ, Saint Peter, willeth vs, be ready alwayes to giue an answer to euery man that asketh vs a reason of the fayth and hope that is in vs, with meekenesse and reuerence. And now let vs giue thanks as wee are continually bounde, to our heauenly Father, in that it hath pleased him to make vs Christians to beleue these articles of our fayth, to our great and endlesse comfort. And let vs pray vnto him withall in the name of his welbeloued Sonne, that he would giue vs grace to growe more and more euery day in this fayth, that wee may not onely liue in it, but also in the ende of our dayes, die in it most constantly, that so wee may bee blessed: And that it woulde please him to giue this grace, not only to vs, but to all people & nations of the earth, especially to his vniuersall Church, where:

The twelfth Lecture,

wheresoeuer it be disperſed abroade in all quarters of the earth. And in this Church let vs pray for the ſtate of all Kings and Princes, that wee may liue a godly and quiet life, with all peace and honeſtie: eſpecially, let vs commend to his fauour the Church of Englande, deſiring him to bleſſe it as hee hath done theſe many yeeres, and to continue his holy Goſpel amongſt vs, although wee for our vnthankfulneſſe haue deſerued to haue it taken away from vs long agoe. Deſyre wee of him, in mercy ſtill to beholde his ſeruant and handmaide, our Queene and ſoueraigne, that ſhee may bee ſtill zealous to ſet forward the Goſpell of Chriſt, and to roote vp all ſuperſtition and idolatrie within her realme, that ſhee may bee wiſe to foreſee and preuent all miſchiefes and dangers, that are likely to hang ouer our heades, that ſo ſhee may haue a long & a bleſſed reigne ouer vs to his glory, the profite and commoditie of all her louing ſubiectes. Let vs likewise deſire of God, to bleſſe all her moſt honourable Counſell with true godlineſſe and wiſedome from aboue, that they may boldly, and ſtoutly miniſter to her maieſtie the beſt aduice, for
the

The twelfth Lecture.

the better ouerseeing and gouernment of this Christian common wealth wherein they liue, that all their counsellors and policies, may especially bee directed to the honour of God. Pray we him, to blesse the state of the ministerie of this lande, the Bishops, and Pastours of his worde, that not onely in worde, but also in good and godly conuersation of life, they may beautifie the glorious Gospell of Iesus Christ: beseech we him to roote out from his ministerie al rauening wolues, papistes, Atheistes, blinde and vnlearned ministers, and dumme dogges, which seeke onely to fill their bellies, and not to edifie the congregation: that if it be his will, he would giue to euery Church her faithfull and wise dispenser of the mysteries of Christ. And because the schooles of good learning, are as Nurseries and well springes thereunto: let vs desire Christ, to giue his spirite amongst them also in the vniuersities, that good learning and godlines may growe, and increase daily more and more. Lastly, for the whole body of this common weale, let vs pray, that God would keepe them al in his feare, from the hiest to the lowest, and giue them duetiful

The twelfth Lecture.

ful and obedient hartes towardes their
prince and magistrates, which are by his au-
thoritie set ouer them, for their welfare and
happinesse. These thinges and all other
graces, he onely graunt vnto vs, which one-
ly is able and wise, and hath immortalitie,
which dwelleth in the light that no man can
see, to whom with his sonne Christ Je-
sus, and the holy Ghost his infinite
power, bee rendred all prayse,
honour and glory, for euer
and euer. Amen.

The Lorde be praysed.

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Vol. I.

A declaration of the holy Communion.

 He holy Communion, called also the Lordes Supper, was ordeined, not of any mortall man, but of the Lorde Iesus himselfe, that as often as wee come vnto it, (for often it is to be receiued) we shoulde remēber y great loue of our master Christ, who loued vs so well, that he gaue his body and blood for to redeeme vs from all our sinnes. That this great benefite should neuer be forgotten of Christians, he instituted that we shoulde receiue bread and wine, in y remembrance of his death, & therfore this sacrament hath two partes: the one is the outward signes, bread and wine, to put vs in mind, that as bread doth nourish the body, so doth Christs body nourish our soules, receiued spiritually by faich into our heartes, Ephe. 3. 17. & as wine doth refresh vs, & quēch our thirst, so doeth his blood refresh our minds, and wash them from sinne, & quench the spiritual thirst of our soules: and this sacrament of Christes death is not giuen vs in bread onely, but in wine also, to teach vs
that

A declaration of the

that Iesus Christ is all in all vnto vs, not only meate to feede vs, Iohn 6. 35. but also drinke to quench our thirst, as he saith, Iohn 7. 37. If any man thirst, let him come to me and drinke. And so hee is also our apparell: Put you on the Lorde Iesus, Rom. 13. 14. The other part of this Supper is spirituall: the remission of sinnes, and heauenly graces receiued of vs, as truely as wee receiue the signes of them, if wee beleue: for this is to confirme our faith in this matter, that we shoulde doubt no more of Gods fauour, then we doubt whether we haue receiued the visible signes. Nowe for the coming to this Supper, that wee deceiue not our selues, we must haue these two things: first, repentance of our former sinfull life, to bee sorie for it which is done, by trying and examining our selues, whether wee bee heartily sorrowfull or no for our offences: secondly, we must haue faith in Iesus Christ, y yet we despaire not for our great sinnes, but trust to haue mercy at his handes when we cal vpon him, so that before we come vnto this banquet, wee must prepare our selues to come worthily, reuerently, in faith, hope, and loue: this is the examination. In receiuing of it our mindes must not bee on the bread

holy Communion.

bread and wine, or vpon any other earthly thinges, but vpon the body and blood of Iesus Christ in heauen, signified vnto vs by these things belowe. After wee haue receiued, wee must giue vnto Christe most humble and heartie thanks, for feeding vs with his body and blood, and meditate and thinke vpon this continually, & not returne to our olde life againe. Thus doing, you shal be sure to come as the Lorde requireth, and as a good Christian ought to do. Which the Lorde graunt vnto you for his mercies sake, Amen.

